TEACHINGS ON DIVINE LAW

By HELENA ARNOLD

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BY

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CONTENTS

Page

Foreword 7

Part One

Is Divine-Human Perfectness a Possibility Within Law? 9
Christ, the Son of Mary 15
Crucifixion 19
Sacrifice 25

Part Two

The Seven Principles of Man 33
Man's Need of Earnest Effort 42
The Fundamental Institution of Life 48
Man's Astral Enemies 56

Part Three

Our Planetary Chain 61
The Universal Law of Growth 71
Man's Relationship to the Earth 75
Cataclysms 81

Part Four

The Elements 87
Radiation and Atmosphere 95
Why Spirituality Is Necessary 99

Part Five

Faith 107
The Hope of Nations 114
Immortality 121

Part Six

Reincarnation 131
The Children of Israel 140
The Temptation of Eve 145
The Mark of Cain 150

Part Seven

The Mental Plane 157
The Power of Mind 164
In His Own Image 169
The True Purpose of Life 177

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Part Eight

Page

Karma 183
The Woe of the World 189
Justice 196
Babylon 204

Part Nine

The Animal Body of Man 209
Materialism 217
The Animal Kingdom 225
Animal Sacrifice 228

Part Ten

The Resurrection 237
Thankfulness 243
Prayer 247
Moral Strength 253

Part Eleven—Poems

How Christ Saves You and Me 258
The Self 259
Justice 260
Sure and Just 261
The Door of Thought 262
Destiny 263
Then and Now 264
June 265
Personality 267
True Comradeship 268
Divine Love 272
The Soul's Farewell to the Earth 273
The Urge 275
The Garden 276
The Soul's Regret 277
Kindness 278
Kosmic Night 279
Man's Only Defeat 280

Part Twelve

Questions Relative to Subjects of Divine Law 283

THIS BOOK
IS HUMBLY AND REVERENTLY
DEDICATED TO THE
CAUSE OF THE CHRIST

HELENE ARNOLD LEONARD

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FOREWORD

The Teachings on Divine Law, here presented, were sent out to members of an organization known as "Students of the Plan." As this work was given to members in the form of pamphlets, and as these pamphlets were also used as a means of bringing Esoteric Philosophy more universally to the attention of the public, some repetition, for the sake of clearness, was unavoidable. In writing on a subject as vast and as little understood as the subject under discussion, it was, therefore, necessary to consider each article as a detached unit, rather than a member of a co-ordinated system of thought; otherwise this work would have been inadequate for the use for which it was designed. Our object has been to place some of the Fundamental Truths of Divine Law—which have been given out during certain Periods of Time by the Divine Men—in language as simple and as comprehensive as possible.

The writer of this work earnestly acknowledges her indebtedness to those more profound and voluminous books written by Madam Helena P. Blavatsky; but above all others, to whom, not only the writer of these teachings, but also our needy Humanity, are most indebted, are the Divine Men, the Masters of Wisdom and Compassion, the true Head of God's Spiritual Church and the unfailing Friends of a misunderstanding and a materially minded Human Race. May all who read these words be drawn closer in spirit to this Divine Center of Peace and Brotherhood.

PART ONE

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

(*St. Matthew* 5:48)

IS DIVINE-HUMAN PERFECTNESS A POSSIBILITY WITHIN LAW?

Every teaching of Truth has, at least, two applications: one universal, the other particular. In the idea of Divine Manhood, the world has limited itself principally to the *particular,* and has narrowed its understanding of the possibility of human Perfectness down to but one Exemplification of this idea. This has come about through a lack of understanding of God's immutable and universal Law. Partially evolved Humanity, not seeing that all things are brought forth through a process of Divine Law, which is founded on Love, which is supreme in Wisdom, and exact in Justice, has no logical means whereby it can explain either the facts which it sees about it in the world of phenomena, or those other facts relative to the higher planes of mental and spiritual consciousness.

For many centuries, Humanity has had the idea of the Christ-Man held up to it as an example; and, at the same time, Humanity has been given to understand, by the majority of the world teachers, that the example was beyond its gamut of perfect emulation, as Divinity was something impossible to Humanity, and transcended its powers. In other words, Humanity has been asked to be like the Divine Man in all ways,—save His Divinity. Few saw the hopelessness and mockery of an example which could not be exemplified; but those who come as humble children to the Rock of God's Everlasting Law find a place on which to rest their weary feet, and a sure hope for their longing to know the Divine Will. This hope of Humanity is in seeing Divine Law, and the Principles, through which Law operates, as universal and abstract in essence, and in seeing that these abstract Principles can be used by *all,* but appropriated by *none.*

All truth is universal; but in its very universality, it drops into the particular, for that which is for *all* becomes the help of *each.* It was based on this fact, that Law is universal in Essence, and particular in application, that the Master gave the command, "Be ye therefore perfect, even as your

Father which is in heaven is perfect." Thus it is that these words, spoken by our beloved Master, were addressed, not only to the little children of an Eastern Land and apply to no particular people, class, or kind, but to God's universal Kingdom, and to each little child in that Kingdom. Since we see that these words are for us, and are addressed to each of us individually, then we ask ourselves if they are possible. For many centuries they have been gone over and over by men, but comparatively only a few have seen in them their possibility; only a few have grasped the truth that the Master saw within the fact of his own Divinity,—the possible Divine Reality of the whole Human Race. Only a few have taken Him at His word, and have seen that He is just that which He claims to be, an Elder Brother, Humanity's Prototype, demonstrating the Divine Possibility for all.

He who Individualizes the universal Principle of Christ ever teaches the fact of "God within us." In St. John, the Master gives, in the following words, the reason why the world has not better accepted this teaching: "Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Materialism has kept the world in bondage to things of sense. The great Truths of Divine Law are not seen by physical eyes, but are perceived through spiritual understanding. Humanity, having been small in understanding, and by ever setting up its own false ideas, has placed the Divine Man entirely outside of Law; and has made of our Elder Brother, a Brother as regards a physical body only, but in no way a brother as to any other relationship. It has always been difficult for man to recognize the fact of the Master's Divinity and the fact of His Humanity, and see that they become,—through the power of Divine Law,—harmonized and blended into one.

It would have been absolutely impossible for the command of Perfectness to have been uttered, unless Perfectness were a possibility within Law, for a Master who would exact more of Humanity than was a possibility for Humanity to perform would be a Master—neither as to wisdom, nor justice, which fact would proclaim Him as no Master at all. The words, "Be ye therefore perfect," are not vain words, for in their very utterance is the guarantee of their possibility. It is the guarantee not only of Humanity, but also of Divinity,

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and of One, who having worked out the problem of Perfectness, knows whereof He speaks.

The idea of Divine Manhood, as represented in the past according to its *particular* phase, and narrowed down to but one Expression, has fallen short of the needs of the world. This idea, true and spiritual in Essence, having been more or less materialized in thought, often has been misunderstood. It is to the *universal* idea of Divine Manhood that we must now turn and see in it a truth and help, not only for ourselves but for all of Humanity, as well.

The way to God is the same way for all souls. It is the way of Love and Justice. There is no favoritism within Divine Law either for the great or the small. He who now stands upon the Highest Rung of the Ladder of Human Evolution has won His way, step by step, by great and patient effort, through the opportunity made possible by many lives, and he who would follow in this way must use like means to attain like results. The redemption of the Human Race is a redemption of individual souls. Each soul must save itself through obedience to the One Universal Law. This is not an easy way, but it is a possible way; it is, in truth, the *only way;* moreover, it is the way which every man in every age, who has attained to Divinity, has accepted. All possibilities stand before the soul of man. It is for each man to choose his own destiny. No one, save himself, has the power to limit him. If he seeks to attain to the will of Divine Law, he has chosen according to wisdom; but if he rejects the Law and seeks according to the desires of the unregenerate "Adam" man, he unwittingly seeks that which will be sure to fail him in the hour of his greatest need.

It is as possible for man to attain to Divinity as it is for an acorn to become an oak tree, for within the heart of each is that Power of Life which, under proper conditions, can bring forth just such results; but it is useless for the acorn to say, "I am an oak tree," for while this is potentially true and possible, yet, the acorn must pass through a Process of Law before it can justly make claim to such a result. So with man: he is potentially great, but he has not arrived at greatness until he has also passed through the Process of Divine Law and has built into himself Its pure Principles. The Christ Power within the soul is that Power without which Eternal Life would be impossible. It is man's chief Heritage and most precious Gift. It is the Link between Divinity

1297

and Humanity. It is the Door through which man enters into Perfection. It is the Spark from the one Eternal Flame. It is that which is so wisely called the "Seed of Divinity." This Divine Seed within man, duly cultured, becomes in its ultimate fruition—Divine Son or Christ, as in the man Jesus. Christ in first Essence, is not a person, but a Principle which can be individualized *in* a personality, but which being above all limitations can never be considered *as* a personality. The Christ Man may manifest upon the Earth. He may dwell among the imperfect and the ignorant, but being Divine, He is, in truth, ever upon His own plane and that plane is unmistakably spiritual. For this reason it has been said of Him that He is ever "in the bosom of the Father."

Knowledge of the sufficiency of the Law, not only as it pertains to the Universe, but also to man, himself, is an ever present source of courage and inspiration. Man does not need to search out some holy shrine or even die to the Physical Plane in order to find God, for God is ever immanent. All too long men have been taught of a far-off God. A God who dwells only in the High Heavens away from struggling Humanity is not the Power that redeems the world, but it is rather that Divine Power which permeates all life, which is within all things both great and small, the Creator who clothes Himself in the created, who is ever present, who knows the needs of every creature and whose Laws and Processes are sufficient for each.

Seeing that the Law is universal and sufficient, and the possibility of Perfectness assured, there is now but one question left for us to consider. This question is: How are we, each and all, to lay hold of this possible Perfectness, and help others, and ourselves, to work it out? It is with such an idea in mind that the present line of thought has been suggested, together with the practical application of truths found through such a study. The Law of Evolution provides for the consummation of the great Plan. Through the Process of Evolution, Life is slowly advancing toward the one Goal; but as man comes up into a better understanding he has the privilege of hastening his Evolution by conscious and determined effort. The truth that it is possible for man, through the Christ Power within him, to attain to perfectness is, above all others, the one great and glorious Fact of Life and Law. Were it not for this Truth, man's trials and sorrows upon the Earth would be without meaning and reason, and all

human effort would be doomed to ultimate failure. It is the hope which man has in the Goal of Life that gives him courage to endure the disappointments which come while treading its rugged Path. It is not a sense of satisfaction which urges man forward, but it is the idea that there is something, somewhere in the Universe, that can satisfy, that gives him courage for each new effort.

For great cycles of time, in many climes and in many different races, man has been seeking to find that which could satisfy the longing within his soul. Whether he dwells beneath the hot sun of a tropical sky, among the snow-capped peaks of a lofty mountain, or in some secluded island of the sea, his quest is always the same. Life after life he gathers, tests, and then rejects object after object, for in none of these material things does he find the satisfaction for which he longs. There are those who have discovered that satisfaction and perfection are one, and that only as man attains to perfectness can he truly be satisfied. This without doubt is the true solution of the problem. It is not that which man possesses as material things, but that degree of purity to which he has attained within himself, which brings to him comfort and peace.

No good thing is to be scorned; no blessing should be unappreciated; however, the truth yet remains that the greatest blessing that God can confer upon any soul is the Consciousness of Himself, and the greatest Truth that any religion can teach is the Truth of God Within Us! Realizing that the Goal of Divine Purity is possible, no effort or sacrifice should be considered too great in order to attain to this Goal. He who seeks to keep ever before his own eyes this great Truth, and at the same time seeks to place it humbly before the world, is he who shall be healed of all suffering; he shall also be satisfied.

By dwelling upon the idea of Divine Human Perfectness, we shall, more and more, come into a realizing sense as to that which this Perfectness really constitutes. As the power of all spiritual Life manifests from within, outwardly, so must we, each and all, delve down deeply into the very depths of our Being and strive to draw forth the Prototype of the Divine Man, for we know that here at the Center is the Plane of Oneness. Thus it is that here, within the Temple of our Being, we must—through the power of the Christ within us, and through the power of Faith in God's possible Law—

seek earnestly to draw aside the veil which conceals this perfect Ideal, and allow our spiritual eyes to behold the Glory of Our Lord as expressed within His Human House.

CHRIST, THE SON OF MARY

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."*

The saying that Christ is Conceived in, and Born of, a Virgin, and is the Child and Son of the Holy Ghost, is a *Spiritual Truth,* and, being spiritual in nature, has no reference whatever to material bodies or human personalities, save as these become the *outer walls* of the Human Temple wherein God works His most amazing Work of Regeneration and ultimate Redemption. *The word "Virgin" is used symbolically and signifies the soul of any man whomsoever, when purified and Regenerate, for only within the Immaculate and Virgin Soul can the pure and perfect Christ-Light be Individualized into a Perfect Ray or Christ Reality.*

The Soul being of Divine Substance, and Substance being of the Feminine Principle of God, the soul is therefore usually spoken of by some name which would indicate the Universal Woman. By those versed in symbolism, to the Purified Soul—in whatsoever Human Temple this soul may be found—the name "Mary," "Maria," or "Holy Virgin Mother" has usually been applied. Only that soul who can be known as "Mary" or "Virgin"—She who has been made immaculate and pure through the Regenerating Power of Purity from within—is able to receive the Outpouring of Spiritual Life and Individualize, within Herself, the Holy Reality of the Christ Principle. This is a process *Purely Spiritual* and is consummated through, and only by means of, the active or dynamic Power of God, spoken of as the Holy Ghost. The Holy Ghost, by overshadowing and pouring Its Holy Life-Forces into a soul prepared and made receptive to Divine Will, has made it possible for this soul to conceive, individualize, and bring forth Divinity.

The Christ Babe is not only Son of God, being Begotten through and by the Power of the Holy Ghost, but is also Son of Man, inasmuch as this Babe is conceived in a soul of which man is the Human Temple. The Birth of Christ is said to have taken place in Bethlehem; the word "Bethlehem"

*St. John 3:6, 7.

mystically interpreted signifies "The House of God." It is only as the impure and imperfect man comes up out of his filthiness and exchanges his carnal and carnivorous desires for spiritual aspirations and holy longings, that this individualized Being can become pure enough to be known as the "House of God," and the "Temple of the Most High." As long as man feeds upon lustfulness and materialism, as long as he looks upon himself as a personality plus an animal body, in place of seeing himself and all of Humanity as spiritual Beings and potential Sons of God, so long will he feed in the "manger" or dwelling-place of the "beast," and be satisfied with the food of the "beast;" but the beast to which the allegory refers is none other than the low, sensual, carnal nature within the man himself, the beast of his own unregenerate human self, which has fed for ages upon the lusts of the flesh, and which has eaten—as did the "Prodigal Son" —of the very husks for swine, the lowest of all carnal food. As soon as man discerns that he is neither beast nor body, but the Possible Temple of Divinity, he begins to reject the husks of sensuality and materialism, of egotism and selfishness whereupon he was wont to feed; and casting from him the outer and lower, he seeks the inner and higher. Thus it is, that here within man's own Being, here where the beast of sense once dwelt, through the Processes of the purifying Power of the Spirit, the "stable" of the "beast" becomes the "cradle" of the infant Christ, for in the soul's attainment of Purity, the "beast" has been sacrificed to the Spiritual Fire of the one ineffable Power of Divine Love, and the "stable" cleansed and purified has become the dwelling-place of God. Then the "wise men from the East" who, having followed the Star of Intuition, bring their offerings and bow down in adoration before the Prince of Peace; or in other words, the Powers within the man himself bow down before Truth Individualized, and do Him Reverence, seeking to place before Him their most precious Gifts, offering to His Cause, the "Gold" of a Purified Heart, the "Frankincense" and "Myrrh" of a Worshipful Soul, and of an Enlightened Mind.

Even the Christ Babe is not free from the wrath of "Herod," for, until man is Regenerate in every Principle of his complex nature, he is subject to temptation. *It is in the unification of the Will of all the Principles of Man, over which "Herod," or the enemy of Christ, has no power, that man is*

set free; not until the Holy Babe has attained to Divine Manhood is He given the title of "Conqueror." He it is who abides within and illumines the Soul, and in this way is "Mary" blessed through the Power of Her Son; and the man in whom this Work has been accomplished henceforth knows himself, not only as Son of Man, but also as Son of God, and sees within this fact a Possibility for all Mankind.

In the allegory, Joseph is not spoken of as the Father of Christ, but only as His protector. To the Holy Ghost is ascribed this function of Fatherhood, and to "Mary"—the Immaculate—is given the title of "Virgin Mother." That it was necessary for Mary, after giving birth to Her Child, yet to tarry in "Egypt," signifies this: "Egypt," or a Human Personality, is the necessary place for the working out of God's Spiritual Plan of Regeneration and Birth. Not only must the Holy Babe experience His Nativity upon the physical plane, but He must grow to a certain degree of Spiritual Manhood before He can be released forever from the necessity of a physical body. Thus, must He, for a time, abide in "Egypt." The saying: "Out of Egypt have I called my Son" is absolutely true according to a *spiritual interpretation.* Out of the "Egypt" of a carnal and corrupt nature must come forth the Saviour of all Mankind; and that Saviour is made possible *only* by the Power of Divine Law Working in, and through, each Human Being, for from within the soul of man must come the Salvation of man. Christ-Jesus—Son of God and likewise Son of Man—must be born of a Virgin Soul, cradled in the "manger" of the "beast," in the place known as "Bethlehem" or "House of God." This child is indeed the "Firstborn Son" of "Mary, the Virgin," and His name is unmistakably "Immanuel"—*"God with us."*

Truly are they *wise* men who follow the Star of Intuition! This Star shall go before such earnest seekers and shall lead them into the very Presence of the Holy Christ; and all they who follow the Star shall rejoice "with exceeding great joy."

It makes little difference to Humanity as to the place of birth of any physical body whatsoever; but it makes a vital difference to all men that God's Law makes it possible for Christ to Individualize within the Temple of their own Being. It is not to God without, to whom men must look for Salvation, but to Christ within. The Christ-Man once said: "No man cometh unto the Father but by me"*; but the *Master recog-*

*St. John 14:6.

nized Himself as imperishable Spirit, and not as perishable Body, for He said: "I and the Father are one." To restrict to but one Expression the great and immutable Principle of Spiritual Law, Exemplified in the Christ-Man, who, through the Divine Process of Evolutionary Regeneration, attained to the ultimate of the Possibility of the Soul, and to deny the Possibility of the attainment of any other Soul to like conditions, is to do—not only Humanity, but God Himself—a great injustice. *It is well to revert often to the fact that Divine Law is abstract Principle, and that, therefore, like conditions bring forth like results.* Any Truth of Law which has ever been exemplified in one instance can again be exemplified (indefinitely) if the same conditions of Law are accepted and obediently met. There is no favoritism within Divine Law. Like causes generate like effects. The Birth of Christ Exemplifies a Principle of Universal Law, but this Principle of Law—as any other Principle of Law—can not be exhausted by manifesting *one* example of Its Power. Were it otherwise, the Law of Evolution would be a truth to but one man, and one man only would be the Product of this mighty System. *The Nativity of Christ, or the working out of this abstract Principle applied to the concrete individual is at any time Possible when a soul can be found of sufficient purity in which to individualize this Possibility.*

It is to those who keep "watch over their flock by night," to whom the angel of God speaks the "good tidings of great joy." It is to those who—amid the dark night of materialism and doubt—watch their thoughts and desires, at the same time keeping their eyes steadfastly turned to the "East," or fixed upon Realities above and not upon Things below, that the Star is revealed, for it is to that Power of Spiritual Illumination which is mystically called the "East" that men must look for their guiding Star—the Star which can lead them to the Holy Christ Child, and which can reveal the Immanuel within each pure and regenerate Soul. Then shall all who have followed this Star sing in unison with the Heavenly Host, praising God and saying: "Glory to God in the Highest, and on Earth Peace, good will toward men."*

*St. Luke 2:14.

CRUCIFIXION

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

The Only Begotten Son, whom God, through the power of Divine Love, sent into the world in order that the world should not perish, but have Everlasting Life, is that abstract and universal Power of Christ expressing in, and through, Man. This outpouring of Spiritual Life is one Essence and one Spirit. As God cannot be separated from God, so also the Son of God is one Son and one Christ. The Body of Christ is also one. This Body, however, is made up of seemingly individual parts, but in its entirety it becomes, and is, the one Universal Humanity. "Know ye not that your bodies are the members of Christ?"† Christ, then, is One Spiritual Life expressing through many individualized members; these members, in the aggregate, serving as His Human Body. In First Essence, Christ is Divine Life; each soul has within it a Portion of this Life. We may, therefore, think of Humanity as the Universal Son of God,—not a mature Son, not a perfect Son, but nevertheless, a Son, who has the power, within, to become both mature and perfect. The Master or the Christ Man is an Exemplification of this Power, for, within the Master, this possibility of Perfectness has been worked out through the Processes of Divine Law, and has become an Individualized Reality.

The Life of God, given into Humanity, is that Son of whom Paul speaks when he says: "He that spared not his own Son, but delivered him up for us all." By descending into incarnate life, God took upon Himself, through His Son, the suffering and crucifixion which, of necessity, would follow such a sacrifice. By dwelling within so poor a House as unregenerate man — by incarnating in imperfectness — does Perfectness become crucified in, and by, Humanity, and offered up for its sins. Paul, who saw with clear vision the true spiritual significance of the oblation of God for Human

*St. John 3:16-17. †Corinthians 6:15.

ity, asks: "How shall he (God) not with him (Christ) also freely give us all things?" Such is the ultimate of Divine Law, the one supreme Goal of Evolution; Paul, by voicing this question, strove to draw the attention of men to the consideration of this possibility. Only by giving a Portion of Himself *into* Humanity could God make it possible for Humanity to come up into Christ. This Portion of God, in man, is the Christ Leaven to which the Master referred when He said: "Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."* This Christ Leaven is sufficient to change and redeem, purify and transmute man from imperfectness and ignorance into individualized Expressions of Perfectness; but a Divine-Human Man, while expressing through an Individualized Body, is—as the Master taught—ever one with the Father, for the reason, that Christ is *not* Body, but *Spirit;* and being Spirit, He is also ever *one* with that Portion of God given into Humanity. The only power that can span the chasm between Human Imperfectness and Divine Perfectness is the Christ Principle. The Individualized Christ knows Himself as an Exemplification of this Principle, and recognizes this Principle within man as the only means whereby souls can enter into Life Everlasting. God, by giving of Himself in the Person of His Son, proves, as nothing else could, the power and majesty of Divine Love, for, in order to offer to each soul the opportunity of Eternal Life, God takes upon Himself, in the expression of His Son, the suffering which such redemption involves. This Crucifixion is not confined to one act of self-sacrifice, but to a continuous sacrifice through untold ages, even since the beginning. In Revelation, this sacrifice is spoken of as: *"The Lamb slain from the foundation of the world."*† This Innocent One has ever since been slain *in,* and *by,* Humanity. This is, indeed, the true Crucifixion of the Son of God. On the Cross where Divinity and Humanity meet, the Body of Christ is Crucified by man's own unregenerate nature. Here, through acts of cruelty and selfishness, the one Universal Body suffers the scourge of sin. Here the Christ Heart is pierced by the sharp spear of malice and hatred. Here the Christ Love ever cries out in compassion: "Father, forgive them, for they know not what they do." The Divine, in man, ever realizes that it is through ignorance that Humanity denies

*St.Luke 13:21. †Revelation 13:8.

its Lord and prolongs its suffering. Not until Love has triumphed over Hatred, can Christ descend forever from the Cross of Crucifixion, and ascend into the Heaven of Eternal Peace, carrying with Him Redeemed Humanity. The Crucifixion of Christ, as well as the Redemption of Humanity, is not alone universal, but it is also particular. Each man has Crucified His Lord; each must also seek the Salvation which comes through the Christ Jesus within, for, only the Life or (in mystical language) the "Blood" of Christ can cleanse man from his sins; but this "Blood" is not the material fluid drawn from the veins of any physical body whatsoever; but rather the Regenerating Power of Spiritual Life within the soul, which makes sin no longer possible to man by purifying his will and causing love to dwell eternally within his heart.

The words: "Whosoever believeth in him," are important, for the reason that, unless man recognizes the possibility of salvation from within himself, he will turn away from the only means of Eternal Life that Divine Law has offered him; and in place of seeking within, where is to be found that Christ Power which can transmute him into the very Essence of Purity, he will continue to seek—as he has long sought—in places extraneous to himself. He will, in other words, deny His Lord—the Christ Power within his own soul—and will build altars "to the unknown God." This, Humanity has done for ages. Not having—as had Paul—the spiritual vision to behold, within a House so imperfect and humble, a Guest so perfect and mighty, man has rejected the help that comes when this Guest is recognized and His counsel sought. It is this fact which makes Faith so necessary, for, Christ ignored is, to man, as Christ rejected; but Christ acknowledged, and sought within the soul, is the very Hope of Eternal Life Itself.

The words from Isaiah: "For unto us a child is born, unto us a son is given," are not—as is sometimes claimed—prophetic, for they do not predict an event which is to take place, but rather refer to that which is *already a fact*—the fact of *God With Us* in the Person of His Son. This Son is none other than the Christ Child within the soul of man. The subsequent words, however, may be looked upon as a prophecy: "And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

For it is when this Christ Child—within the soul of Humanity—has grown to Divine Manhood that He may, indeed, be called: The Everlasting Father and The Prince of Peace. The Master said: "At that day ye shall know that I am in my Father, and ye in me, and I in you." And "that day" is the day of Regeneration, when the soul has sacrificed the Outer to the Inner, the False to the True, Matter to Spirit. When the Consciousness of Man has been so purified that it can be said in all sincerity and truth, as it was said by the Master: "I and my Father are one." Then imperfect man no longer Crucifies His Lord, but Divine Man takes upon His Shoulder the Government, and forever rules "My People," as The Prince of Peace.

The profound Truth, of the Sacrifice of God in the Person of His Son, is of all Teachings one of the most metaphysical and transcendental; and consequently it is, for the Materialist, one of the hardest to grasp and accept in its true Spiritual Significance. Being of all Truths one of the most spiritual, it has been, of all, most materialized and corrupted in its presentation. The materialized interpretation which has been given out in its place, by the spiritually unevolved, has been driven with such force into the mind of Humanity, that it will take centuries of time, and much patient work, before this misconception will have been eradicated, and before men will have evolved to the place where they will be able to see, and accept, this Truth in its nakedness. Real Ontologists are few; men are much more inclined to accept that which is given through authority, than they are to work out through Reason, Intuition, and Common Sense, their own problems; therefore, an "accepted belief"—whether that belief be false, or true—when once ingrafted into the minds of men is difficult to dislodge.

Much of the misunderstanding in regard to the Crucifixion and Sacrifice of the Son of God has come about through the Teachings of the Apostle Paul; yet, few men have had so clear an understanding of Divine Law, and few have made greater effort to share this with the world. Paul's sayings have been much misinterpreted. The minds of unregenerate men, groping in the darkness of their own unconquered human desires, not seeking the Light of Spiritual Truth, and, consequently, lacking the power to fathom and correctly interpret Paul's words, have attributed to them a meaning other than the one intended. This fact, together

with the following reason, will serve to explain why he has been so little understood. Paul was a Mystic, and often made use of the mystical language used by those Initiated into the Arcane Teachings; this he admits in First Corinthians, where he plainly says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."* But that, which was a mystery to the unregenerate man, was no mystery to Paul, for, within his teachings, is evidenced a clearness of spiritual vision and a depth of understanding which is equaled by few men of modern, or ancient times, whose writings are extant. If only that which Paul really taught—and *not* that which Materialists and Literalists have *said* that he taught—had been given to the world as Truth, Paul, as well as the Christian Religion, would not to-day be held responsible for some of the greatest fallacies the world has ever known. Such misinterpretation has introduced into the doctrines of the Church, a teaching of *injustice* which has done much harm and which has caused many men, with equitable minds, to repudiate the Christian Religion along with the fallacies held up in its name. These mistakes are, however, to be set right; at the same time the Christian Religion will be freed from impossible dogmas and false doctrines, and Paul will be exonerated from the charge of having taught the same.

When materialized and perverted, the teachings of Paul have conveyed to the minds of Materialists the only interpretation of Divine Sacrifice which these men could—at that time—receive; but this is not a good and sufficient reason why all men should be likewise limited! While it is true that no man can receive into him more Spiritual Truth than he can contain, it is also right and reasonable to allow each man to contain all that he is able to receive. Through a materialistic interpretation, Paul has suffered at the hands of his admirers and friends, for, by placing a false construction on his words, he has been, many times, accredited with the inconsistency of contradicting himself, for a man who taught that: "Whatsoever a man soweth, that shall he also reap,"† could not—at the same time—in good faith, have taught a doctrine diametrically opposite to this, which teaches that, whatsoever a man soweth, that shall another man reap for him. Moreover, Paul was possessor of too much understanding, integrity, and common sense, to attempt to build up the

*I. Corinthians 2:7. †Galatians 6:7.

Church of Christ by seeking to sacrifice a Fundamental Principle of Divine Law, for, when *Eternal Justice* no longer has a place in the foundation of the Temple of Truth, the whole Edifice will crumble into nothingness.

SACRIFICE

The object of all Religion is to afford a means whereby man can become the Will of God. This can be consummated only through a better understanding and knowledge of the Nature of God and His Universe. The source of such understanding and knowledge is found within Divine Law. Divine Law is a fact which is supreme within Itself. It can neither be altered by human theory, nor blotted out by human misunderstanding. It is well to revert often to the truth that all Principles of Law depend no more upon the authority of any man, whomsoever, than does the Principle of Gravitation. Therefore, all religious doctrines which have Divine Law as a basis are useful; and all which are not established within Law are false. It is the especial privilege of each man, by much seeking, right living, and through those powers of Intuition, Reason and Common Sense within himself, to work out the problem of that which is True Religion, and that which is not. While this may not be an easy task, we know that it is possible, as has been—more than once—demonstrated.

Sacrifice is a Principle of Law around which many Truths cluster. It is also the Door through which man enters into Eternal Life; therefore, a true interpretation of this Principle is vitally important to man. Sacrifice, as all other Principles of Law, is abstract and universal, but becomes particular as to application. The true Crucifixion of the Son of God is—as has been shown—the Crucifixion of the Universal Christ Spirit given into Humanity. Crucifixion becomes particular in the sense that it is a Principle which relates to each Redeemed Man, for, Crucifixion is, of itself, one degree of Spiritual Regeneration; and each man, in whom the Great Work has been accomplished, experiences this Crucifixion, which is looked upon, by all Men of this Class, as a soul experience—an interior Process of Law—which is consummated, not only by the Crucifixion of Divinity (the Christ-Spirit within man) but also by the Crucifixion of Humanity, for Redeemed Man is not only Christ, but He is also, Jesus; not only Son of God, but also Son of Man. Jesus, then, is that Element within Divine Man which is essentially Human; nor does Redeemed Man ever lose out of Himself

this Human Principle. Man, by Crucifying his every carnal desire, offers himself as a living sacrifice to God that Christ may Individualize within himself; but man does not become Jesus until he has cast aside the will of the flesh, in order that he may become, in all his natures, the Will of Christ. This is done by a complete and perfect surrender of his Human Principle to the Divine Self within. When man has, technically, died unto his Human and Lesser Self, he becomes alive unto his True and Divine Self. Jesus does not become Jesus by virtue of any power apart from Christ, for He becomes Lord, by transmutation, through the power of the Spirit. Jesus is the Anointed of God. Paul wrote: "No man can say that Jesus is the Lord, but by the Holy Ghost."* It is through the Power of the Holy Ghost that man passes from Death, unto Life, from man Carnal and Unregenerate unto man Spiritual and Regenerate. It is in this manner that each Jesus man becomes the Individualized Temple, and Body, of Christ. When this Process of Law has been consummated, then is that one, in whom this Work has been perfected, Christ Jesus Our Lord. Jesus, then, is not so much the name of any individaul man, as the name of a Class of Men. He is Redeemed Humanity. Jesus is indeed a pure man who yields His Body to the Christ; but this must be considered in no especial sense, for such is the Process for all Regenerate Men; for, while within Law it is possible that no two men are equal, it is not possible for Law to be unequal to any two men. As there are only abstract Principles and Processes, all must seek through like Principles and Processes. It is the Christ Jesus within each man, that becomes the Saviour of each man. As to the Salvation of all men, there is but *one Process.*

When questioned by the Pharisees, relative to the Kingdom of God, the Master made reply: "Behold, the Kingdom of God is within you." This is plain. It is also within the Soul where are experienced all those saving Processes of Spiritual Regeneration, which, by their orderly sequence, bring man into a knowledge and understanding of this Interior Kingdom of God. While this Spiritual Process is one Regeneration, it is, however, composed of several Degrees, or Soul Experiences, among which Crucifixion is one. Crucifixion is, then, not an outer act, relating to the physical body of any man, whomsoever; but an interior Process of

*I. Corinthians 12:3.

Divine Law, within the Soul of each man whereby he comes into a knowledge of the Kingdom of God within himself. To materialize, and pervert, Spiritual Truth, by the substitution of material acts, is idolatry in its most pronounced degree, for that which is outer can not be given precedence over that which is inner; thus the Spiritual Life of all men does not depend, in any sense, upon the death of the physical body of one man, for matter is, at best, but the servant of Spirit. Not even the death of the Physical Body of a Divine Master would be able to sway Immutable Law from Its true course.

The mistaken idea of sacrifice has come about, principally, because men have failed to understand the nature of the Master, and have thought of Him as a Being, impossible to be exemplified by our common Humanity, and as one who manifested through "an especial dispensation of Law." Such, however, is an idea which the Master, Himself, *never taught,* for He ever claimed to be the Elder Brother of Humanity. The Master is a man who, by great effort, has attained to the Perfectness possible to our present Human Evolution, of which He may be considered as a Graduate; One who has conquered all its difficulties and has triumphed over all its temptations. He, who, through many lives of untiring Effort, Love, and Obedience, to the Divine Will, has built into Himself that Will. He who has passed from a Divine Possibility into a Divine Reality. He who, having the Seed of Christhood within His Soul, has by mighty earnestness, attained to Christhood. He is, indeed, One with God, for He is Divinity Individualized. He is, also, One with Humanity, for He is *One Of Us.* This being true, there is no just reason why this man should have borne within Himself, Individually, the suffering for the whole Race; and there are good and powerful reasons why such a thing (were it possible) would work against Divine Law and defeat God's Plan of Soul Regeneration. The following are some of those reasons: Divine Law provides a way, within Itself, whereby souls can receive understanding. Law is—as Paul says—"Our schoolmaster to bring us unto Christ." Each Ego is taught through experience; man judges of his acts, principally, by the results which follow those acts. Through the Law of Retributive Justice each soul receives the *effects* of all the *causes* it has generated during its past incarnations. When man generates good deeds, suffering can not be the

result of such deeds; but when man generates evil deeds, such deeds inevitably produce suffering. *Suffering is, then, the friend of the soul, and warns the soul to withdraw from evil, or that which would destroy it. By such process is the soul educated to choose that which brings no suffering, therefore that which is in accord with Divine Law. Upon Man's choice of obedience to Divine Law, rests his hope of Eternal Life; thus, suffering is a means to an end. It is that means whereby we crucify ourselves into perfectness. Where, then is that Divine Master, who, by taking unto Himself the whole debt of Humanity, or any part of that debt, would deprive Humanity of the needed warning and lesson which comes through suffering? Were such a thing possible, Law Itself would be defeated. A Master of Wisdom always works with the Law. Divine Sonship is, in truth, the Badge of absolute obedience to the Will of God. Judging by the conditions which we see about us to-day, is it reasonable to believe that the debt of sin has been paid? When the debt of sin is paid, there will be peace, and suffering will then be impossible. It is for the reason that the Causes of suffering are still great, within the Karma of Humanity, that the Effects of suffering are appalling upon the Earth.*

Let us now consider another reason why this theory of sacrifice, under discussion, could not be true; and were there no other argument to be brought forward, the following should be sufficient, within itself, to refute such a theory. The idea that the Christ Man took upon Himself the moral guilt and paid the whole debt of Humanity, by the crucifixion of His Physical Body, is impossible alike to the Principles of Love and Justice within the Divine Law. The real and vital question to decide—that fact upon which the whole matter rests—is: Does Divine Law ever fail in Its inherent Principles? If so, then It ceases to be Law, and in such case, we live "under the dominion of chance" or, as some say, "luck;" but if Law be immutable, it would not be possible for It to fail under *any* conditions or at *any* time. As God and His Law are One, and as God is unchanging, Law must also be unchanging; therefore, Law is never set aside and could not have been set aside in the case under discussion. It must be clear to any man, with a logical mind, that it would have been a failure in Justice, to the Master, had He received that which a Perfect Man could not have deserved; and by setting aside that which all imperfect men *did* deserve

—that is, their own individual Karma—an injustice would have been done to all other men; therefore, a double injustice would have been the result. While it is understood that Divine Law is that upon which all real arguments must be based, yet, it is well to consider the arguments which have always been brought forward in order to support this theory of sacrifice, which has been substituted in place of a Divine Principle. It has been taught that because of the disobedience of Humanity and because of the love which God bears His small and imperfect children, upon the Earth, that He saw fit to offer up, as a sacrifice to Himself, a Perfect Son. This was accomplished by means of an ignominious physical death upon a cross of wood, in order to satisfy Divine Justice, and prove Divine Love. Now, is it reasonable to believe that a Father—either Human or Divine—who had so little compassion for His Perfect Son, would have shown great compassion for His other imperfect sons? Is it an argument in favor of the love of a human father, for his small children, when he scourges and treats with cruelty and injustice his eldest child? What sort of a man would be a human father who would kill his good and obedient son, because of the disobedience of his other half-grown children? Is Divinity less humane than Humanity? A human father who would follow such a method, as pointed out, would be condemned, by man-made law, to grated windows and iron doors, or to worse. Has Divine Law a sense of morality less keen than that standard set up by partially evolved men? *We can not prove the Love of God for all His sons, by holding up a lack of love for one of His sons, any more than we can prove eternal Justice by (theoretically) setting aside Justice!* Again we repeat that this mistake has come about through a lack of understanding the nature of Divine Sonship; by giving the Teachings of the Bible a *literal,* in place of a *spiritual,* interpretation; and by failing to see that the Law of God is That, which not only does not, but also, That which *can not* fail.

There is another point involved in the materialized idea of Sacrifice which it might be well to consider. It is the effect that such an interpretation has had upon men, relative to building up a strong and pure moral character. Does not any teaching which encourages men to shirk their own *just obligations*—whether those obligations be physical or moral —and to shift such debts on to the shoulders of another man

(even though that one be a Divine Elder Brother) not only savor of moral cowardice, but would it not—in ordinary dealings—be looked upon as extremely selfish? When stripped of its doctrinal cloak, the idea of glorying in gain, to ourselves, at the expense of the suffering and the death of a Perfect Brother, does not seem to be that conception of Love and Justice, Kindness and Unselfishness, which does us great credit. To transfer his own *just debts* to another is a rule of conduct which no honorable man would teach his son, for we do not tell our children to place the weight of their own misdeeds upon innocent people and rejoice when they escape unscathed; yet, this idea, for centuries, has been held up to the world as a saving doctrine of the Christian Religion! While we are looking into this mistaken conception of Sacrifice, let us have the courage to see how terribly we have deceived ourselves. Let us spare neither our egotism nor our pride. It is the day for humility. Let us be humble, for we have, unwittingly, done a great wrong; we have also shamed our own Intuition as well as our Common Sense, and —were such a thing possible—we have insulted God.

When an ordinary man meets his death at the hands of an angry, blood-thirsty mob, are we taught to glory in an act so awful? If we condemn the revengeful murder of an imperfect man, why, then, should we glory in the murder of a most Just, and Perfect Man? Do you not see that crime has been exalted and deified? We have not only taught this fallacy to each other, but of all things most profane, we have taught that this atrocious act was the Will of an All-Loving, and an absolutely Just God!

Is all of Humanity indebted for the possibility of Eternal Life to a fanatical, murderous mob, or has Divine Law a more *spiritual,* and a more *reasonable,* way of saving our souls? *We claim that It has,* for it would not be desirable to feel that we are indebted—in any way—to a Judas Iscariot for helping to make possible our Salvation. Truly we have blundered; but we are *one* Humanity; we must together bear our common mistakes; therefore, let no man, reproachfully, point his finger at his brother; but let each man, in humility, offer his hand to his brother, for all have deceived themselves, many times.

PART TWO

Man is the culmination of mighty Processes of Law. To produce man, Nature has toiled unremittingly through ages of almost incalculable duration. The Archetypal Idea of the Perfect Man is inherent within each soul; to work out this Idea is the Goal of Evolution.

THE SEVEN PRINCIPLES OF MAN

Man being complex as to his inherent Principles, it is well for him—especially if he desires to understand something of his powers and possibilities—to come into a better knowledge of the relationship of these Principles and to see how they act and re-act upon one another.

Man attaches some value to a knowledge of his Physical Body, to the different organs of this body and to their functions. Such a study is proper; however, the body of man is not the man, himself; it is only a garment which he uses for a short period of time and then casts aside. Is it, then, reasonable that man should limit his desire for an understanding of himself to his temporal vehicle, and ignore, or at least manifest little interest in a better understanding of that which constitutes his true self? Yet, this condition of mind is the rule and not the exception among men at the present time. How long will men be content to remain in ignorance as to those truths which have to do with the most vital and real forces of their own Being? How long are they to be content to give their thought and strength to the outer, the evanescent, which manifests for a day, and to ignore the inner which can, through effort and understanding, become eternal? Primitive men have not evolved the faculties within themselves sufficiently to work out the mystery of their own Being, but many individuals have now arrived at a place in Evolution where, through greater capacity, such an understanding is possible, and they should, for the sake of human advancement, begin to take more interest in the problems which their own Being presents to them.

The Key, which unlocks the secret Door of Being and reveals the mysteries of life and co-ordinates and makes reasonable not only the inner Powers of the Universe but also their outer material expressions, is the Spiritual Mind. This mind is a possibility within all men, but as all other potentialities in man, it is latent until it has been evolved

through the individual effort of the man, himself, into an active, dynamic instrument. When this Principle is once evolved, man has the power—even while living in a physical body—to transcend physical means. Within Nature all things are related. Those Principles and Processes which are known to obtain on one plane can be seen—if one has an instrument sufficient for such observation — to obtain on other planes. The Law which governs all is one Law and is instrumental in furthering the one prime object of Evolution and in consummating the Divine Plan. The ultimate object for the Universe and for man is recognized to be the same. The Laws used in working out the destiny of each are analogous. There is no Plane in the Cosmos that has not its corresponding Principle in man; therefore, the study of man (in its broadest sense) is the study of the Cosmos; and for man to *know himself* is also for him to come into a knowledge of Laws, abstract and universal, which govern both the seen and the unseen. Through Divine Law alone can man arrive at true understanding. The will to understand and to be obedient to Law is the hope of the Soul. It is man's only hope! By all individuals of advanced spirituality, ignorance is recognized as the enemy of man, not only as applied to his real Self, but as applied to his personality as well. Spiritual illumination is that Light by means of which man is enabled to escape the pitfalls which abound at every step in the Path of Human Evolution.

Man's Principles can be studied separately; but in order to view them in the right way, the student should ever seek to recognize their mutual relationship and essential unity. There is no such thing as understanding for the man who rejects the idea of unity. Only as man is willing to accept the divine fact, that all living things are as parts of the One Life and live by reason of its Power, will he be able to arrive at any degree of understanding of himself or the Universe in which he finds himself immersed. He who seeks to work out the Problem of Life by the use of material means alone is seeking to read his Rule of Life backwards.

Occult Science teaches that man is of Seven Principles. Beginning with the Highest Principle they are classified as follows:

1. Atma.....Universal Spirit.
2. Buddhi.....Spiritual Soul.
3. Manas.....Mind.

4. Kama Rupa.....Animal Desires.
5. Prana.....Vitality.
6. { Linga Sharira.....Etheric Double of the Physical Body.
   { Sthula Sharira.....Dense Counterpart of the Physical Body.
7. Auric Envelope.....Magnetic Sphere.

These Seven Principles of Man or Degrees of Perception (evolved or latent) correspond to the Seven Cosmic Planes. The First Three Principles (Atma, Buddhi, Manas) while classified as Human Principles are, in truth, the Triple Aspects of Deity. The Three Highest and the Four Lowest Principles are symbolized by a Triangle and a Quaternary, respectively. These two symbols taken together represent the Septenary Man. The Triangle with its point towards the zenith signifies that which is subjective and invisible, while the Quaternary symbolizes that which is on the plane of objective perception. As has been said, these Seven Principles within man correspond to the Seven Planes of Cosmos. In order that man may consciously function on these different Planes of Nature, it is necessary for him to contain within his own individual Microcosm some of the condition or material which subsists on each of these Seven Planes; otherwise he would not possess an instrument or vehicle which would make it possible for him consciously to contact each of these planes. The above named Principles of Man—especially those which are highest—are, in the majority of men, very imperfectly evolved; nevertheless, even the primitive man contains such potentialities. The difference then between a primitive man and a Divine Man, while very great, is one of degree rather than one of fundamentals. Within the Divine Man the latent possibilities of the primitive man have been evolved through the process of Evolution into a dynamic state, or from that which is potential into that which is actual; thus, the Seven Principles within man are as a ladder by means of which man can mount, rung by rung, up into Divine Consciousness. The more he learns about these Principles, if this knowledge is rightly used, the greater will be his progress and his influence for good. We will briefly review them, beginning with the Seventh.

Occult Science teaches that the Auric Envelope is a Magnetic Sphere which completely surrounds each man; however, to the majority of men it is entirely invisible. As it is a

direct emanation from the Atmic Ray, it is considered sacred. In its *Seventh* aspect it assumes the form of its body. We are told that at death it is this Auric Body which assimilates the essence of Manas and Buddhi, thus becoming the vehicle of these Subjective Principles and then, with the full radiation of Atma upon it, it ascends into the Devachanic State. The Auric Body is at times called the "Silver Thread," for the reason that it persists through all of man's incarnations and gathers to itself each pearl of human existence. The earnest disciple should seek through right thought and right living to make his Aura so pure that it will be possible for the Christ Power within to manifest outwardly as a Divine Presence.

Man's Sixth Principle, or Physical Body, has two aspects: the Linga Sharira or Etheric Double, and the Sthula Sharira or its dense counterpart. Man's Physical Body considered apart from his other Principles is—while the highest of all the animal creation—really nothing more nor less than a human animal. Before man became a self-conscious entity, his physical evolution was due to universal Forces, such as those which govern the other entities in the lower Kingdoms of Nature; but when he became self-conscious, the power of choice became a factor in his unfoldment. He now enjoys the privilege of selecting the material out of which his body is constantly renewed and built up; but through his lack of understanding of the true purpose of the body and the Law which governs it, he, by a misuse of this privilege, due to his own ignorance in regard to proper material, most often selects that which works against its best interests. The body becomes gross and imperfect, or refined and sensitive, according to the material out of which it is constructed, and by reason of the purity, or impurity, of the vibrations re-acting upon it which are set in motion by man's other Principles. Clean food, that is, food of a high order, such as fruits, vegetables, cereals, nuts, and other products drawr from the vegetable kingdom, is sufficient to nourish the body, and to build into it the material which will enable it to be most useful to its possessor; but the coarse and unwholesome diet of the man, who eats of the flesh of animals, will build into his body gross material which is not only contaminated by the diseases to which such animal bodies are subject, but which will also make his own body less sensitive to vibrations of a higher order, which are necessary to his progress as an

individual. The constituents of man's Physical Body are all drawn from matter of graduated degrees of density. The solids, liquids, and gasses are from the three lower subplanes of the Physical Plane, while the Etheric Double, which penetrates the more solid material of the dense body, is composed of Ether which is drawn from the four higher subplanes of the Physical Plane. By this we can recognize that the Physical Body of man, while visible to the sight, is partially made up of matter which is beyond the ordinary man's power of vision. Among his many vehicles, man's Physical Body is the first of which he assumes control, but no matter how highly evolved his other Principles may be, he can only manifest as much of his innate capacities and powers as he is able to express through the physical vehicle which his Karma has bestowed upon him, for man upon each plane is conditioned by the Law and is ever limited or rewarded according to perfect Justice.

Man, by accepting his body as the Temple of his Lord, and by right use—in place of making it an instrument for sense gratification—can build up a vehicle which will be of advantage to him in future incarnations. Upon each Plane of Nature, man gathers to himself the effects of causes generated in past lives upon such individual planes; and he is often limited, to his disadvantage and sorrow, by his mistakes, centuries after such mistakes have been made. Man has been manifesting upon the Earth as a Human Being for about Eighteen Million Years. During that time the Physical Body of Man has undergone great changes; these changes have been so pronounced that the body of a man living upon the Earth but a few million years ago would scarcely be recognized as a human form, had we the power to compare it with human bodies at the present time. About the middle of the Fourth Root Race (Atlantean) man's Physical Body reached its maximum degree as to size and strength, until now—at a point somewhat past the middle of the Fifth Root Race—we find him with a body much decreased as to stature and shortened as to length of years. When encased within the Physical Body, man's instrument of consciousness (when awake) is his brain. The mind plays upon this physical instrument and, according to his brain quality, the outer personality receives the help which his Higher Principles are able to "hand down" to it. The brain, while necessary to mental processes on this plane, should never be understood

as the *source* of consciousness, but only as its agent or transmitter. Man's Principles interpenetrate—those below Atma becoming the sheaths of those which are higher, and for certain periods of time making it possible for the Ego to contact different Planes of Nature, and to receive experience upon each. The Etheric Double is the form over which the gross matter of the Physical Body is molded by Prana, the agent of vital phenomena. This Vital Body is, at times, drawn upon by the mediums at "spiritual seances," and utilized in order to demonstrate the phenomena of disintegration and reintegration of matter. The way in which anesthetics are useful is in driving out the principal parts of the Etheric Double, and in this way with-drawing the "bridge" of communication between the man himself and his outermost expression, thus avoiding physical suffering. Each vibration set up in the dense Physical Body has a corresponding vibration in its Etheric Counterpart, which is transmitted by it to the Astral Body, and from thence to the Mental Body. The man himself receives through these bodies as much information from the outside world as these different vehicles have the capacity to transmit. The Etheric Double also answers as a bridge to the real man within the human Temple in case of physical death. At that time the Etheric Body furnishes a means by which man's consciousness is gathered up into those Principles which correspond to planes above the physical. The man, then having been liberated from his outer form, passes on to other planes of life, while his Etheric Double, as its dense counterpart, slowly disintegrates.

Prana or Vitality, while classified as man's Fifth Principle, is not, in one sense, a Human Principle at all, but rather an Universal Principle in which man finds himself immersed while manifesting in a material body. Man's relationship to Prana is something as the relationship of a sponge to the ocean in which it is found. The sponge absorbs as much of the water of the ocean as it can contain. Man, likewise, absorbs as much of Prana as he is able to appropriate to himself. Prana is at times spoken of as Nephesh or Vital Soul and belongs to the Quaternary which symbolizes man's Principles on the Objective Plane. In case of physical death, when the body disintegrates, the Prana within it passes into other organisms and serves to increase their vitality. In Nature's Laboratory nothing is lost, as each thing—when it has answered the purpose for which it was designed—passes into

new combinations and continues to minister to the working out of the perfect Plan.

Kama Rupa, man's Fourth Principle, is the seat of all the desires of the animal nature. It is the animal soul of which the Astral Body is the vehicle. While necessary to his evolution, it is that Principle through which he is led to disregard the highest interests of the real Spiritual Self. Kama, therefore, assumes, in the Microcosm of the unregenerate man, the roll of tempter and ever crucifies the Lord of the Temple, until brought up and redeemed through the power of the Higher Principles. It is possible for man through such power to conquer within him all that is gross and sensual. Kama or Desire is sometimes called "the Primal Germ of mind" and is recognized as the bond which connects Entity with Non-Entity. The lower Principles, while antagonistic to Spirit, are necessary to the individualization of man, for man through their help becomes self-conscious, knowing himself as "I." Without their help Atma and Buddhi would ever remain as abstract potentialities in place of becoming recognized powers within himself.

Man's Third Principle, Manas or Mind, is of those High Principles which are symbolized by the Triangle, the Three-tongued Flame (Atma, Buddhi, Manas). Mind is dual and is in affinity with both man's higher and lower Principles. "Manas" is derived from the Sanskrit root word "man," which signifies "to think." Before the human entity was endowed with mind, by the Spiritual Progenitors, at about the middle of the Third Root Race, it was mindless. As mind is a creative power, man becomes in character that which he thinks; if he gives the forces of his mind to the service of his Higher Principles (the divine within him) he will become pure; but if he devotes all his mental powers to Kama, his animal nature, he will become utterly depraved and vile. The Hindus tell us that there are three stages of evolving mind: first, Mind subject to Kama; second, Mind in conflict with Kama; third, Mind triumphant over Kama. Too much emphasis can not be placed on the necessity of pure thinking. When spiritualized, mind has the power to behold that which the physical senses can not contact. Intellect is the outer faculty of mind, useful in its own way, but inadequate as an instrument through which to attain to spiritual understanding. Mind is the Principle in each man which gives individuality to his soul, and for this reason it is responsible for all his deeds.

Manas united with Buddhi is the individual which returns to the Earth, life after life, gathering the results of causes generated by itself in former incarnations. Manas should not be drawn down and influenced by Kama, but Manas should turn to Buddhi for help and should be guided by the Light radiated by Atma.

Buddhi (Soul), the Second Principle of man, is a very part of the one Universal Substance. In man it is the vehicle of Spirit. In its many differentiated degrees, it is that Principle through which Consciousness passes from a State Subjective and Universal to a state objective and individual, without losing (potentially) any of its universal qualities. Occult Science teaches that no Divine Soul can have an individual conscious existence before the Monad which came forth from the one pure Essence has passed through—by means of Cyclic Law—every elemental form, from mineral to man, in the Manvantara in which it evolves. When the Monad has once become self-conscious, through the conjunction of Buddhi and Manas, it never loses out of itself this indefeasible quality. A Perfect Man is Individualized Subjectivity; such an one is Master, not only upon Material Planes but also upon Planes Spiritual.

Atma, man's First and Highest Principle, is identical with the Universal Spirit—the one Beginningless, Endless Life. While the One Life manifests through myriad forms, Spirit is ever one invisible, inseparable Power. We are told that man's visible body is but a reflection of higher Spiritual Principles—the Ideas or Principles alone being real, the body itself being Maya or illusion. This can be said with equal truthfulness of all manifest forms, and while philosophically true, we should not allow this idea to lessen our earnestness along practical lines. While we should not place our faith in form as that which is enduring, we are not prevented from believing in the existence of the objects about us as long as they last, for even a glacier has a form as long as it preserves its solidity, but when it descends into the valley as a liquid stream it can no longer be called "a glacier." As the glacier, all life will, in time, shake off its form and flow back into the one Spiritual Center of Life. Spirit synthesizes all other Principles. It is Truth, unclothed and Absolute, before it has drawn about itself "Garments" necessary for expression, but even such "Garments" are unable to destroy Its inherent unity.

The Principles of Man, while preserving their especial characteristics when scrutinized for the purpose of analysis, rely, as do all things in life, upon the basic Law of Unity for their power and usefulness. When correlated, they furnish to the Ego the means whereby it can attain to the one purpose of its Being: the knowledge of, and conformity to, Divine Law. Without the consummation of this idea, all of man's other efforts and ambitions prove disappointing and futile. A study of these Principles teaches us that man is a Spiritual Being and not a material body. If, for reason of Evolution, he for a time clothes himself in material conditions, it is that he may appreciate the fact that he is not of them. Spirit is to Soul her Breath of Life. The man who gives no time or thought to his Highest Principle (Spirit) denies to his Soul that which is most necessary and most vital.

Merely an outline of this subject has been given, but if carefully studied, it will be found useful. The truths relative to the Principles of Man would, without doubt, fill a large volume; however, many of these truths have not yet been given out for publication. This may be for several reasons. Divine processes are both orderly and just. It would be useless to give out university teaching to kindergarten pupils. When men become more interested in the real than in the unreal, when they turn from their false gods and seek the true God, when they hunger and thirst for a better understanding of Divine Law, in place of materialistic doctrines set forth by spiritually blind men—then the Supply, as ever, will be found equal to the demand.

MAN'S NEED OF EARNEST EFFORT

The Human Race ascends to higher conditions, as a race, through individual effort. This fact places each man face to face with a truth which it is well for each earnestly to consider. If a man is careless as to his own purity, honesty, or along any line of conduct, whatsoever, he has not only neglected his duty to himself, but he has also retarded, so much, the advancement of the whole race. Within Divine Economy there is no place for selfishness and separateness. Being a part of the whole, man can not live entirely unto himself; for this reason no man can, in justice, say to himself: "This is my body; I can, therefore, do as I please with it," for, he must take into consideration that while he has an individual side to his nature, he has also an universal side. He is one with his family and his nation, and is an integral part of the Human Race. He, therefore, has a duty to each of these, and there is no power within Divine Law which excuses a soul from either its particular or its universal obligations. A man may ignore such duties, but the Law of Retributive Justice does not ignore them. In other words, there is nothing of man, which is worthy, that belongs to himself. All that he has, and is, in reality, is of God, and he will find his highest realization of happiness when he accepts this truth, and uses the forces within him for the promotion of the Divine Will upon the Earth.

We recognize that Humanity is not limited to any one particular type, class, race, nation, age, or degree. Even to declare that Humanity is comprehended in that visible manifestation of man upon the Earth would be to limit it, for Humanity is not only man as manifesting upon our globe, but also man as found upon all the other planes of consciousness —man under all phases of expression and condition. Indeed, when we think of man in his broadest sense, we think of man potential as well as actual, and this idea carries us into those planes of evolving life which are usually considered as subhuman.

As we find God's Law constructed according to the Principles of Universal Order and Justice—which preclude a possibility of Divine favoritism or "especial dispensations of Providence"—we know that every soul has found its rightful

place according to these exact Principles of Law. The reason that there is inequality among men is due, not only to the individual Karmic conditions of these men, but also to soul age and growth; however, man at the lowest stage of Evolution is as essential to the Divine Plan as is man finishing all his experiences on the Physical Plane, and ready to step out into a Higher Plane of growth and consciousness. As each soul finds its place according to orderly Processes of Divine Law, it will be seen that each degree is as necessary as every other degree, even as the lowest rungs of a ladder are as much needed as the highest. It is the privilege of each student to endeavor to see the sacredness of God's Plan, and to respect all found within Its different degrees of manifestation, to lose sight of seeming littleness, to see all within the Will of God as important. It is only with such a conception that man can come into that state of true humility which makes possible a right understanding of Spiritual Law, for the soul that despises aught of manifest Life cuts itself off from a full consciousness of that Life whose perfect gift is Life Indeed.

Unregenerate man is not a finished product of the Law, but no one can justly claim that Universal Law is not adequate for the needs of such a man. Again and again, Divine Purity has been brought down to Earth and individualized within earnest men living upon the Physical Plane; thus, by means of these Living Examples of Its Power, the sufficiency of the Law has been proved beyond all doubt. If the responsibility of all the inharmony upon the Earth can not be charged to the insufficiency of Divine Law—as at times has been attempted—then, Humanity, itself, must bear the burden of this responsibility. When it is recognized that by accepting the Law and by working in harmony with Its Principles, man can emancipate himself from his present imperfect conditions, it will be seen how unwise it is for man to continue to heap up mountains of misery which, sooner or later, will descend upon his own head. If the world's woe lies at the door of unregenerate Humanity, as it surely does, then, is it not time for man to seek to understand what changes are needed in order to bring about better conditions upon the Earth? If Purity of Soul is necessary to the fulfillment of the Law, within man, then earnestness along moral and spiritual lines is an important consideration.

Man has thoroughly demonstrated to the world that he

is not without energy. Along some lines there seems to be nothing too difficult for him to undertake. Not infrequently he accomplishes that which seems beyond human power, for where his strength can not reach, man calls to his aid invention, and through such means he extends his arm into space and works out his will. Surely, no percipient person would accuse Humanity of sluggishness. The fault, then, is not due to a lack of earnestness, but is due to a lack of earnestness directed along those channels of life where it would yield the best and most needed results. Upon each plane man has certain needs which can not be overlooked; however, his actual needs and his imaginary needs do not always correspond, but the need of supreme importance, and the one which is above all others vital to his present and future well-being, is the need of manifesting an interest in those subjects which are necessary to moral and spiritual growth. This is an office whose responsibility falls chiefly upon the man, himself.

In order that man may know his need, he must see something of his possibility; then he must measure himself by this possibility. The discouragement in the world has been due principally to the fact that men, save in exceptional cases, have not recognized the sufficiency of Divine Law. As soon as the Law is universally recognized, the inspiration of this vision will fire the hearts of men with enthusiasm. One of the most pleasing things in regard to life is the fact that possibility can not be exhausted; there is always some height before man to be attained, some inspiring work to be accomplished. For such an undertaking, he needs an earnestness of purpose that never wearies, that does not quail before difficulties, that never admits discouragement; an earnestness that reverently and fearlessly challenges the Power of the Law and proves Its sufficiency.

Upon all that he does, man places the stamp of that which he is. If he is honest at the center, if his motives are true, the results of his successive efforts will increase in excellence. If he is earnest in his heart, the work of his hands will proclaim this fact, and into all his efforts, great and small, the same honesty of purpose will be radiated. In doing the small, trivial duties of every-day life, earnestly and honestly, man builds such qualities into his soul, and through right effort he becomes that which he admires and respects. A chair well-made, a garment well-woven, a house well-constructed, seed well-planted, a harvest well-garnered—such earnest efforts

are vital to the Evolution of the soul, for the soul of man does not progress through careless, selfish indolence, but by means of energy directed along lines which are useful. Much of that which causes worry and disappointment in the world comes through the result of work which has been done in a careless, indifferent manner. Work half done is not honest work. Effort that seeks its own ends and forgets the Golden Rule, which considers the rights of others, is neither honest nor just. *No matter how humble the deed, if it is well done, it commands respect.* Small duties, earnestly worked out, are the rungs by means of which man climbs to the Abode of the Perfect; thus, true religion is that which can be applied in a practical way upon all Planes of Nature. Such a religion is founded upon Divine Principles of Law. Upon each plane it is well for man to measure his thoughts and deeds by these Principles and to exemplify Them in each act of his life. Within Them is man's hope, not only for the future but also for the present, for only by conformity to true Principles can man find comfort for his body and peace for his soul.

Spiritual Science teaches us that man's hope for Eternal Life depends upon his effort in building into his soul that which is pure. Salvation is not a matter of theory or creed, but a result achieved by complying with Principles of Divine Law. A pint cup does not contain as much as a gallon measure. Neither is it possible for a man who has never taken the trouble to evolve his spiritual capacity to contain as much truth as one who has given many lives and much earnestness along spiritual lines of thought. Each soul is endowed with certain inherent capacities, but these capacities are latent possibilities until they have been evolved by the Ego into Dynamic Forces. This can be accomplished only through effort. Along any line, effort is necessary to success. According to the Law of Retributive Justice, it is impossible for any man to receive more than he has earned, either of joy or sorrow; therefore, a man's true friend is his own earnest effort along those lines which are worthy. By those who have arrived at some understanding of the Law, it is seen that there is neither time to repine nor to rebel. Could the most imperfect man grasp the idea of the sureness of the Law, he would not question Its sufficiency for all his needs, for every effort made in harmony with Divine Principles lifts him so much nearer to the Goal of Life. Conditions, in which a weak man sees only hardship and affliction, the man of

courage accepts as an opportunity for growth. It is with the soul of man, as it is with his physical body; in order to gain more strength, man must use the strength he has already evolved. There is no more reason why a man should remain forever in a state of spiritual ignorance than there is for a child in the kindergarten to remain forever in the kindergarten. No matter how small and ignorant a child may be, he can earn his promotion if he puts forth the right amount of energy. It is well for each man to take up his duties as they are presented to him, and to work out his problem without fear, and with a faith that is absolute.

He who looks out upon the world and observes the ways of men, and who is able to learn a lesson from the suffering of another, does not need to experience the same suffering within himself. The result of observation should be wisdom. Wisdom is most precious. Wisdom causes man to see his own faults and shows him where to seek for help which will be sufficient for his needs. That which the unregenerate man calls "success" is often, by the man of wisdom, seen to be nothing short of a miserable failure. When the ignorant and selfish man attains his desires, he considers that he has also been successful; but he who has some understanding of Universal Law does not reason from the standpoint of Material Things, but from the standpoint of Spiritual Realities; and such an one knows that the ultimate results of acts which are prompted by impure motives will, at some future time, be gathered in sorrow and bitterness. In this way Divine Law teaches us that there is no true success outside of Its Universal Principles.

Occult Science posits that when souls incarnate, through necessity, they are more or less unevolved. To know that life is evolutionary explains some of our present lacks, and at the same time gives us courage for that effort which will gradually overcome such deficiencies. There are, in fact, no grown-up men except the Masters,—those men who have worked out the Problem of Life and have attained to Divine Manhood. All who fall below this high estate are, in the "Eyes of the Law," children. For incarnate souls to realize that they are children in the process of evolving into men is better for them than to think of themselves as evolved men and then wonder why they blunder after the fashion of children. Humanity when not perceiving the ways of the Law, or comprehending the facts of evolution, has no philosophy

which will satisfactorily explain why one man possesses some capacity for truth and honesty and why another man is devoid of capacity along these lines. It is well for men to see where they stand, for such knowledge is useful in promoting earnestness, faith, and humility which are virtues necessary to the true Neophyte.

THE FUNDAMENTAL INSTITUTION OF LIFE

There is no power so potent as Love. There is no teaching so powerful as Love Exemplified.

The time will come when kingdoms and principalities will have ceased to exist, when races will have worked out that usefulness for which they were fashioned and be known no more, when all governments and institutions will have been transformed and remodeled until nothing will be left within them to tell of their former imperfectness. The power of surging human thought will have laid low much which is now believed to be desirable, while much, which is now believed to be necessary, will have been rejected with contempt. When Time has tested all these things and has proved all, to see if they have within them the vital power of unfailing Truth, among all that which will be rejected, the institution of the Home will stand erect and unshaken. However much it has been profaned—however much misunderstood—however much neglected—it must, from its very nature and inherent qualities, outlast all failures and transformations and endure through the future as it has endured through the past, for the Home ever has been the nucleus of all human aggregation, and is—not only as to age but also as to importance—the Fundamental Institution of Life.

No good or excellent idea has been suddenly individualized upon the Physical Plane in a state of perfectness, but each has come forth through the unfolding processes of evolutionary growth. Man conceives an idea, but the conditions which are necessary for the working out of this idea, he must evolve for himself. Man has been working out the idea of the Home through untold ages. Its evolution can be traced through all the various degrees and conditions of human life, from the present day back to the time when primitive man first dwelt in forest fastnesses, unclothed, and untutored, save by experience—that greatest of all schoolmasters. Even before recorded time, when man—then almost devoid of mind—dug with his bare hands rude caverns to protect himself, his mate, and their offspring, from the elements, the institution of the Home, however rude, has been the most necessary, the most useful, and the most sacred of all institutions

upon the Earth. Thus it is that, while races have played their parts and have passed on into oblivion, while civilizations have evolved and vanished, while schools of philosophy have been established and forgotten, while islands have risen from the sea and great continents have been whelmed beneath its waves, the institution of the Home has withstood not only the shocks wrought by changing time but selfishness, crime, and ignorance, as well, and has rested upon a rock so sure that no vicissitude of human life could shake it—and why? Because it is engraved upon the hearts of God's Humanity; not upon the hearts of a chosen few, but upon the hearts of all. Indeed, a man may never have known its blessings; he may have been deprived of that comfort which warms the heart and gives courage to the soul—that stay in joy, that haven in disaster which other men call "Home". Even then he has his ideal; and in his lonely journeyings he brings this image forth and bows himself down before it and thrills with joy at a possibility so beautiful; and though he roams the Earth friendless and alone, though he sits not by his own fireside, within humble dwelling or palace walls, no man can rob him of his ideal, for that which is enshrined within the heart of man is beyond the reach of a vandal's power.

It is in the Home that we first open our eyes to the light of day; it is here that newly nascent possibilities assail the soul. How precious the quietness of the Home; how good to close the door upon care; how sacred to dwell in peace and harmony with other souls,—to share, in love, their joys and sorrows, to steady their feet over rough places, and in turn lean upon them in time of need! How good to be a comfort and an inspiration in the day of doubt; how splendid, in illness, to soothe the aching body and the troubled heart; and when that day of trial comes, from which the mortal shrinks and draws back in alarm, how blessed the privilege to stand by in a faith which is undaunted and a knowledge which is sure, and be able to say with understanding: "There is no death!"

All may not be peaceful in the Home, but that is due to those who live there, who make or mar their own sweet resting place. Yet, all can be harmonious, if those who dwell within the Home will it so; but however imperfect in its working out, the idea of the Home is ideal; and having persisted through the shocks of cataclysmic time, having been tested and tried by every race and nation, class and tribe, upon the

Earth, ever since the world knew human-kind, we see within the idea of the Home an idea which is so pure and lofty, sweet and true, that no human imperfectness of any sort can kill it out. Most fortunate are they who, having established this most sacred of all institutions upon the Earth, seek to build it up into that power for good, that center of peace which it was designed to be. Through the Home, Humanity flows out into all the avenues of Life. Here is to be found the radiating center of good or evil, vital and potent for future weal or woe. Here is the very foundation on which rests the commonwealth. Here is the heart through which the life of the nation beats out into its great body. The Home is the nucleus of all future possibility of church as well as state; greater than both, more sacred than either; it is to the Home that each must look for life and support, for whatever the Home supplies, that will the nation enjoy. Whatever the Home denies, that will the nation lack. The Home as the kindergarten of souls, the trainer and fashioner of the young, assumes its greatest responsibility. Here are grouped and combined those virtues or vices, which are soon to be radiated into all departments of life, to lift up and make stronger, or to cast down and make weaker, our common Humanity. In the Home the child is given those ideas which become a very part of his being, and which years can not efface. Here the child acquires much of his understanding of Justice, Courage, Obedience, Love, Order, and all those other great Principles which evolve the latent powers within the soul and add their quota to the common cause of working out the Divine Plan. But what if by neglect, ignorance, or carelessness, the child is sent forth into the world with false standards and distorted ideas to add his vices to a Humanity already over-burdened with selfishness and crime! Where then lies the fault? Who then must shoulder the responsibility of work so poorly done?

The prisons of our land seem to stand like so many grim judges and frown reproachfully upon our Homes, for, it is true, had the Homes done their full duty, fewer of the prison cells would now be occupied. These men who to-day wear the prison garb are the little boys of yesterday; many of them were boys who lived in loveless Homes and who received little kindness and encouragement,—boys who were made to feel that they were in the way, and with this thought betook themselves into the street, and from the street imbibed their ideas of morality. What chance has the lad who never re-

ceives lessons in kindness, but who is allowed to be cruel to all things about him, to escape being cruel when he becomes a man? What opportunity has a child in an inharmonious Home, where there is no peace, to learn how to be peaceful and harmonious? How can a child, before whose eyes evil habits are constantly held, hope to escape evil habits? In order to uplift the Race, too much care and thought can not be given to the young; in this effort the influence of the Home is, above all other institutions, of supreme importance.

In order that the Homes of our land be of the greatest help and encouragement to the young, these Homes should be peaceful and cheerful. Cheerfulness, to a child, is like sunshine to a plant. Children can not bring forth their most perfect efforts in an atmosphere of gloom and inharmony. The child, as the plant, will become discouraged and will cease sending forth those demonstrations of growth which right conditions alone can make possible. Old and young alike need the inspiration which comes through an intimate and loving companionship with Nature. If possible, may there be trees about the Home; may we, by kindness, encourage the birds to build their nests near our dwelling. May there be flowers to teach us needed lessons. Nature is that true Book of Life, wherein God writes His great Principles of Law. He who seeks Nature, in love, will surely receive those Gifts which Love alone makes possible. Man's love of Nature purifies the heart. The beauty expressed through Nature refreshes the soul.

That which attacks the institution of the Home, by introducing into it a practice which shall render it weak and unstable, attacks the state in its most vital center. Statistics reveal the fact that the United States leads the world in the number of divorces granted.* In this country during a period of about twenty years, beginning with the year 1887, about one million divorces were allowed. Divorce leads to social demoralization and injustice, much of the suffering falling upon the younger members of the family, these helpless ones being at a disadvantage in many ways. Not least among their deprivations is the lack of a harmonious Home, at that period of life when all influences make a deep impres-

*See "Sociology and Modern Social Problems," (Page 120). By C. A. Ellwood, Ph.D., Professor of Sociology, University of Missouri.

sion upon the mind, and when environment plays such an important part.

If we are unable to live at peace with those we love most, and who are nearest to us through Karmic ties, what hope have we of harmonious relationship with other souls? If we are unable to bear with the imperfectness of our own individual family, how can we expect to feel real compassion for the members of the great universal family? May we, each and all, carefully examine the conditions which obtain at our own fireside and determine in our own mind, if we are attending to those duties which Karmic Law has plainly pointed out. It is only through a nice sense of intuitive discrimination and a broad unselfish tolerance for the rights and needs of others, that several individuals—even those related by ties of consanguinity—can dwell together in perfect harmony. The family relationship, however, offers just that opportunity for discipline which is needed by the Ego for moral and spiritual unfoldment. That Home wherein the most joyful self-sacrifice is practiced by all its members, and wherein each member of the family is quick to see and acknowledge the kind efforts of all the other members of the household, is the one where the greatest Peace abounds. When put to the test, the joy of Life is found to be in giving, more than in receiving.

In realizing the sacredness of the Home, we will also realize the necessity of protecting, as far as possible, not only our own Home, but the Homes of others, as well, from that which would introduce an element of inharmony. To be just in our judgment and kind in our speech is a rule which works both ways for good.

The experiences of youth, maturity, and age, within the Home prepare man for that broader conception of life as manifested in the universal Human Family. Through strength we are able to evolve unselfishness by caring for and protecting the weak. Through weakness we learn the lesson of appreciation by receiving care and kindness from the strong. The Processes of Life, which at times seem hard and stern, when understood, are seen to work for the Evolution of the Ego, those methods being used which most perfectly promote this idea.

The sacred opportunities and responsibilities of the Home are not sufficiently recognized. A successful Home feeds not only the bodies of the family group, but it is also a center

for distributing intellectual, moral, and spiritual food, as well. Here the problems of life are freely discussed, old and young alike being given a respectful hearing. In the successful Home all the members of the family meet upon the common ground of justice and fairness, keeping in mind that the age of the body does not indicate the age of the soul within the body. The Home offers an opportunity to individualize a center wherein souls can seek to exemplify a practical working out of the great Principles of Divine Law. For centuries, all religion was supposed to be centered in the Church, from thence to be radiated into the Home. Let us now reverse the order of this process and see if better results, in the world, will not be realized. May we seek to be "at our best" in that place and among those souls where Karmic Law has unerringly placed us. To these Home-centers we owe our loyal fidelity, and to these souls who—for a short time—form the family group, we owe whatever love and encouragement it is possible for us to give. May we bring to these dear ones our flowers, while the perfume can be sensed, while our kind act can gladden and encourage the heart. *May we speak the word of appreciation now while it is needed, for, to forget to speak it now, but later to tell others of kindness and patience, will be of little satisfaction.*

It is not in mighty ways that we live unto God, but in tender, thoughtful ways—in little ways, perchance, in insignificant ways—in a smile, a kind act, in patience, an encouraging word, at times in overlooking the failures of another. The Home is full of opportunities for such ways, if we but seek them out. It is true, that one unselfish, loving person can radiate a power and an example which all the other members of the family must feel; but it is also true that where there is one discordant note perfect harmony can not be found. The Home needs the co-operation of each member of the family group. Each should expect to contribute in some way to its peace and success. Ways and means can be collectively considered, for, in order that the younger members of the household may share in the interest of the Home, they must feel that they are individually responsible for a portion of its success, for the reason, that every person, young or old, takes the greatest interest in those things which he, himself, has helped plan and work out.

The man of wisdom draws useful lessons from the experience of other men. It is only the dull and unthinking who

need (individually) to suffer the same experience in order to perceive certain plain facts. Let us consider the truth that to-day many kind but weak men gaze out upon the world from behind prison bars, for no other reason than that they could not bear to disappoint ambitious and extravagant wives. Let us also remember that many poor boys walk the street with unsteady step, or loiter in some gilded den of iniquity because they were neglected and made uncomfortable in their own Home. It is also true that the courts of our land are too often asked to annul vows—which (morally) can not be revoked—for the reason that at times some fathers and husbands manifest in their Home more of the beast nature than of the human nature. The Home, however, can be made a vital center, in God's universe, through which can be radiated a power which will purify and stimulate other Homes and other lives to noble effort. Let us examine carefully *our* Home. Let us see if we are here fulfilling our obligations to God, to Humanity, and to our own souls. Let us consider if the Home is a center of cheerfulness, of unselfishness, of economy, of peace, and of high ideals. Let us consider if the Principles of Divine Law are held aloft and if we are individually and collectively measuring our thoughts, words, and deeds by these Principles. Let us consider if we are building into the younger members of our family those Truths of Brotherhood, Justice, Kindness, and Common Sense which shall be carried into all their dealings with the world, for, while the idea of the Home is ideal in nature, it requires—for its best expression—a very practical working out.

May those students eager to do some service for the Cause of Christ strive to help men and women to see the sacredness of the Home. May they help them to see the fallacy of being untrue to that which the Law of God and Man alike demands that they shall love and protect. Let them teach the responsibility of Fatherhood and Motherhood, the necessity of living purely and justly. For it is true, that no matter what men seem to be in the world—no matter how prosperous—how successful—how courted—if they are false to those sacred obligations of the Home, which they have voluntarily chosen for themselves, if they trample in the mire that which they have sworn to protect, they have sinned alike against God and Man, they have weakened our common Humanity, and they have cheated their own souls.

It is to these Homes of the present that distant ages cry

out with entreating voice: "O men and women of the Home, purify and exalt the cradle of our coming Humanity." From out the mystic future comes a warning to the thoughtless, careless, and selfish: "The Home-maker of the present will be held responsible for much of the failure and sorrow of races yet unborn!" Who then shall call the Home a trivial thing! Who so stupid, so dead to its inner meaning, as to see in it nothing but a place to supply physical needs! Who so blind as not to see its dignity and lofty purpose! Who so unthinking as not to weigh its power and possibility for good! It is not he who seeks the applause of the world, it is not he who glories in vain show, it is not he who seeks selfish amusement, who wins the approval of the Master; but it is he who quietly, patiently, and humbly attends to those duties (great and small) which Karmic Law has cast in his path, who performs these duties because they are duties, and who enjoys the doing for the same reason. There is no better place for any man or woman earnestly to serve God than within the sacred Institution of the Home.

MAN'S ASTRAL ENEMIES

"A man's foes shall be they of his own household."* When these words of the Master are considered according to a spiritual interpretation, they will have a meaning which a literal construction fails to impart. Thinking of man as the House of Divine Possibility, it truly can be said of the unregenerate man that within his own household, or Human Temple, are to be found his most powerful foes. Until man has conquered all these enemies of his soul and put them beneath his feet, he can expect trial and temptation from within and without. As life conditions are, one by one, placed before him, by the way in which they are met, he indicates his present place in Evolution and builds for future failure or success. None can judge a man justly save the man himself; he judges himself by his every thought, word, and deed.

As all Planes in Nature interpenetrate, man, while manifesting through a Physical Body, is not living exclusively upon the Physical Plane, but is subject to the influence of other planes, and according to his will, affection, thought, and desire, he draws upon these planes and builds into himself material from all. It is, however, upon the Physical Plane where he meets his greatest trials and temptations. These are the tests whereby the Good Law measures each man and shows him his true strength and also his need. No soul is excused from this discipline. The Master has plainly told us that He had been tempted in all points like unto ourselves. The temptations of vanity, untruthfulness, dishonesty, sensuality, and selfishness stands before each individual until each soul rises up, in the strength of the Christ within, and conquers these enemies of his household. If to some, the world offers but few temptations, it is for the reason that these enemies have been met and conquered in former lives. While the outer foes—dens of iniquity, and more dangerous palaces of vice—confront the young and old, the weak and strong alike, bad as their influence is in the world, yet, we must remember that were there no foes within the man's own household, were all clean and pure within, the saloon and brothel could offer no attraction or temptation.

*St. Matthew 10:36.

The Principle of "like attracts like" obtains on every plane. It is this Principle which serves to make the evil without as a magnet to the evil within, drawing men into the vortices of crime and sending them down into awful depths of physical and mental suffering. As long as man encourages foes within, he may expect to meet temptation and failure without. The enemy that is seen, that is met in "the open," is not the one of which man should have the most fear; it is the secret foe—the foe that strikes in the dark—of which man has need to take the greatest precaution. Such are the foes hidden away within his own soul; they, being of his own household, are his constant companions. They are, indeed, his own venomous astral desires: the "fiery serpent of the dust," which ever strives to turn the soul of man away from Spirit or God, and center his thoughts upon matter. As these inner foes seem to be a very part of man's self, he is usually blinded to the enormity of their maliciousness and is often ignorant of their power over him. Few realize how much they are controlled by these astral desires, until they try to free themselves from their grasp. Little by little the serpent of desire winds its subtle coils about its victim; little by little it saps his vital forces, dulls his intellect, weakens his will, and atrophies his moral nature. In the meantime, the deluded man, as Esau, despises his Birthright or Spiritual Possibility, and in its place he substitutes sensual gratification.

The average man has many companions whom he never sees. He draws to himself those who most perfectly respond to his own vibrations. Thus it follows, that man can have no protection so potent as the protection of his own purity. The man who encourages and harbors within himself cruelty and passion is making himself an easy mark for the arrows of unseen malignant forces; while the man in whom the Flame of the Spirit burns strongly and brightly will be little troubled by those denizens of the lower Astral Plane which ever strive to lead men on to suffering and destruction. Divine Law, by conferring upon man the gift of free will, places in his hands a powerful privilege which man can use for or against his own soul.

It would be of much benefit to the world were it universally known that the drug habit, the drink habit, the tobacco habit, and other cravings of a carnal nature, are not laid aside with the Physical Body at death, but are all carried along

with the man into the next plane of manifestation. While desires are *not of* the Physical Body, it is *by means of* this body that they are gratified. Thus, it will be seen that these desires, without the Physical Body as a vehicle whereby to minister to them, turn upon their possessor and become his tormentor. God does not build a hell for any man, but any man, by encouraging wrong desires, unwittingly builds for himself future misery, from which he is not liberated after death until the very intensity of the desires has burned them out, and freed him from the gross matter which holds him to his purgatorial conditions. This often means terrible suffering, proportionately severe to the power of the appetite to which the man has sacrificed himself. By substituting the impure for the pure, the material for the spiritual, man has set up, within his own Temple, altars to the false god of his carnal nature. This is constantly being done all about us, while the very opposite is taught—not, however, as an arbitrary teaching, but as a necessity within Spiritual Law. Man knows God only as he knows Him within his own Human Temple. Unless man finds God within, he will never find Him without. As God is not of the household of strife, but of the Household of Peace, therefore, only as the foes of man's interior self are transmuted into friends, only as man refuses to shelter warring astral desires, only as the carnal nature is sacrificed to the spiritual, can man find that true rest and peace which is possible to his soul, for the serpent of sensuality and the Spirit of Divinity can not dwell harmoniously within the same Human House.

It was the Master who scourged from the Temple those who sold "doves" or peace; and so must we, following His example, scourge from the Temple of our Being all who would barter our peace and our purity. Only that man, whose passions die before his Physical Body, is forever freed from the need of a Physical Body, for he who has but one desire other than God must return again to the world to prove the fallacy of that desire. As the disturbing element in man is his own carnal nature, it is man's privilege to rise up in the strength of the Christ-Power within him and conquer the false cravings of this nature. This is in no way an easy task, but as all those who have attained to Mastery, can testify: It is possible.

As long as souls wander in the "wilderness" of materialism, just so long will they be "bitten" by the "fiery serpents"

of this wilderness; but when "Moses," or Divine Law, has lifted up the true Serpent of Wisdom, or the *Divine in Man* (to which the serpent of the dust or the *beast in man* is but as the shadow or negation), and when men have lifted up their eyes in spiritual understanding,—then shall wandering souls cease to be wanderers, and those who have chosen according to wisdom will enter into the "Promised Land" of Divine Reality.

The way may seem difficult; but as long as we are guided by the "Pillar of Fire" or are spiritually led, by day and by night; as long as the Rod of Understanding can smite the Rock of the Law, causing living Waters of Truth to gush forth; as long as we are fed with Heavenly Manna—we need neither hunger nor thirst; neither have we cause to be afraid, for the same Power, which fashioned the worlds and directs them in their way, cares alike for great and small. Let us cast aside all that is false, and bowing down before the perfectness of the Law seek to become one with Its Holy Will.

PART THREE

He has written His Law into the Foundation of the Earth. All created things proclaim His Majesty and His Power. There is nothing so small that it is hidden from Him. There is nothing so great that it is not a pensioner upon His bounty. His Life is the Breath of all life. His Justice is the Hope of the Soul. His Love is over all, and is that Power within man by means of which the Highest Good can be attained.

OUR PLANETARY CHAIN

By virtue of Divine Law there are employed, in the Processes of Evolution, periods of Activity and Rest. Some of these periods are of an almost interminable duration; so immense are they that the most productive imagination stands bewildered before them. They are sometimes called the "Seven Eternities," but are, in fact—as is all life in this objective Universe—subject to the limitations of Time, expressing as Cyclic Law. These great periods, considered as a unit, constitute what is known as a "Maha Kalpa," or an Age of Brahma, which, we are told, is equal to about three hundred eleven trillion and forty billion Earth years. An Age of Brahma, when considered as to its sub-divisions, has been most aptly called, "the Days and Nights of Brahma", for, it is during these Days of dynamic expression and Nights of obscuration and inactivity that Brahma—as the Supreme Soul of the Universe, from which all things emanate, and into which all return—projects the One Life into material form and recalls it again to unexpressed Reality. These periods of Expression and Non-expression are also known as Manvantaras and Pralayas. They are of equal duration. A Maha Kalpa is that period of Time allotted to the whole Cosmos in which to work out the great Evolutionary Plan. It is at the end of this eonic Age that the dissolution of the Cosmic Universe becomes general and absolute. The death of the Cosmos is, however, but the death of its objective form,—Life, itself, being gathered up into a state of subjectivity. This state is spoken of as "Nirvana."

In order that God, the One, could individualize in many, immense ages were required for the working out of Processes of Law necessary to the accomplishment of such an undertaking; thus, Time, which "lay asleep in the Infinite Bosom of Duration," awakened to cyclic expression, and the "Eternal Parent" again put on Her "Seven Robes" (Cosmic Planes of Seven graduated degrees of density), and Life once more descended into objectivity. Only in this way could the

Divine Plan be consummated. We have already seen that, in Evolution, the Monad is not confined to any particular plane of Nature, but that it gravitates, by means of an orderly Process of Law, from one plane to another, making again and again a circuit of these planes. Not even the Evolutionary Processes of our own particular Planet, however, are sufficient to furnish the Monad the opportunity necessary for its needs; for this reason other Globes are called into use. A group of Globes, each individual, yet mutually related, because of being bound together by invisible Forces, is known as a Planetary Chain. There are, in the Universe, countless numbers of such Chains. In considering our own particular Planetary Chain, we find that it is circular in idea and is made up of seven distinct Globes, which are so closely related to each other that it is well to consider the whole Chain of Globes as one Entity, of which the individual Globes are as so many component parts. We find that these seven Globes are graduated on the four lower levels of the world of formation. Within that part of the Chain which is upon the highest of these four levels, we find two Globes, one upon the descending, and one upon the ascending, arc of the circle; or, in other words, one Globe is upon that part of the Chain where Life is going down into more dense conditions, and the other Globe is on that part of the Chain where all Life is working up into forms less material. The same idea of two Globes upon each plane prevails, until we come down to the Physical Plane, where we find one Globe standing alone at the base of the Chain. This Globe is Fourth in number and is our Earth. By this arrangement we find Globes One and Seven placed upon the highest of the four levels; Globes Two and Six upon the next to the highest level; Globes Three and Five upon the Astral Plane, and the Earth (Globe Four) upon the Physical Plane. Each pair of Globes, being on different planes from their sister Globes, are also at different degrees of density, for with the descent of each plane, Life takes unto Itself a more dense expression. Our Earth is said to be the "lowest" in our Planetary Chain, not because of actual position, as above and below, but because it is of its most dense matter. We will do well in our study of the Planetary Chain not to think of these Globes in too material a sense, but more as states of consciousness, and as matter at different degrees of manifestation. All the Globes of our Chain, with the exception of the Earth, are upon levels which

cannot be perceived by means of the physical senses; for this reason we do not recognize their existence. That Venus, Mercury, Mars, and some other Planets are visible to us, is due to the fact that they are all upon the same plane of consciousness as ourselves. Each of these Planets has, like the Earth, its group of sister Planets which are as invisible to our terrene senses as are those of our own Chain. It is, indeed, but a small part of the Universe which falls under the observation of the scientist who depends entirely upon his physical senses for implements of investigation. It has been said by a wise Teacher, that the Materialist has at his command but one key (Matter) with which to unlock the secrets of Nature; while the man who is conscious on all planes has seven.

During a Day of Brahma, as the Life-wave from the Logos, flows from one Globe to another around the Planetary Chain, it stimulates each Globe into a state of activity; latent possibility then becomes active expression. One of these revolutions of Dynamic Force traveling the whole circle of a Chain of Globes is spoken of as a "Round." There are, in one Day of Brahma, seven of these Rounds to be experienced by a Planetary Chain. Between each of these Rounds there is a Pralaya or a period of Obscuration, a Cosmic Night when all manifested activity, on such a Chain, ceases. Then, again, the Life-wave begins for the second time to arouse Globe One into activity, and again the Seven Globes of the Planetary Chain, one after another, receive the impulse of the great Life-wave; but it must not be supposed that these Globes receive this impulse as so many incandescent globes, strung upon a wire, would receive an electric current, that is, almost simultaneously, for such is not the case. From the time that Globe One is first touched by the Life-wave until this Force overflows into Globe Two, there are immense periods of duration; and this is true of each successive Globe of the Planetary Chain, for, not until a certain amount of work has been accomplished on any one Globe, does the Life-wave overflow into the next Globe. The word "overflow" has been used in order to emphasize the idea that the Life-impulse does not flow in a steady stream from Globe to Globe, but in periodical waves or gushes. When the Life-wave has passed six times all around the Planetary Chain and has again for the seventh time worked out Its will on Globe One, a new idea is introduced into Planetary Evolution. As Globe One has now

answered its full purpose as a vehicle of manifestation to its Planetary Chain, as soon as the Life-wave has passed on to Globe Two, in the *Seventh* Round, Globe One begins to disintegrate. This same Process is observed in the *Seventh* Round, by each of the other Globes of the Planetary Chain, until all have disintegrated and only the indestructible Laya Centers remain. The Book of Dzyan tells us that these Seven Laya Centers are the "Eternal Foundations" upon which the Universe is seated. They can be considered, in one sense, as Kosmic Storehouses into which Forces are gathered after each great Day of Brahma, and in which these Forces rest in a state of non-activity until the Dawn of a new Creative Day; then from these Centers new Globes will come forth. If the student will keep in mind that the Seven Planes of the Cosmos correspond very closely to the Seven Principles of Man, and will take the trouble to review the post-mortem processes of the Ego as it passes through the various Planes of Nature back into a new physical body, he will, very likely, by the use of the Law of Analogy, arrive at a better understanding of this subject.

It is well to revert often to the fact that the Path of Evolution is spiral in its nature, and that while Monads return many times to the same Planes and Planets, they do not return to the same degrees of consciousness; but, at each revolution of a cycle, they find themselves a degree higher than before, even as a man ascending the steps built around a tower of seven stories finds himself again and again on the same side of the tower, confronted by the same landscape, but never does he find himself twice at the same level, or going over the same steps that he has already gone over.

Upon the Earth, at the present time, conditions are supposed to be about equally divided between Spirit and Matter. There is an excellent reason for this. As there are seven great Days of Brahma, and as the present is the Fourth of that number, we can readily see that we are near the middle point of these Seven immense Processes of the Kalpa; but this is not all, for we are also in the Fourth Round of our Planetary Chain. There being likewise Seven Rounds in each Day of Brahma and our Planetary Chain having experienced three complete revolutions of the Life-wave and a little over one half of its fourth revolution, these facts indicate that we are now at about the central stage of Evolution Itself. It is at the middle of the Fourth Day of Brahma, in the middle

of the Fourth Round in that Day, that the nadir of materiality is reached. Never again in this Maha Kalpa can the Spiritual Sun come so near an eclipse by the intervention of matter, as in our present Round. "Why"—some one may see fit to ask—"has the Fourth Globe of the Fourth Planetary Chain, a more dense body than had the Fourth Globe in the Planetary Chains of other great Day Periods?" The answer is that such a condition could not be possible had not *each* successive Planetary Chain, with its complement of Seven Globes, manifested each time, one whole degree lower in the scale of Cosmic Planes than did its predecessor. So that in our present, or Fourth Day of Brahma, Globes One and Seven of our present Chain occupy the same plane that Globe Four occupied in the First Day of Brahma. By a descent of three Cosmic Planes during Progression in former cycles, the Fourth Planetary Chain is now experiencing the most dense condition to which any of the Seven Planetary Chains of this Kalpa is subjected. This descent of each Planetary Chain, in the first half of the Kalpa, into planes of greater density, can be considered as Involution being worked out in its grandest phase known to this Kalpa. It is now expected that, in the three and almost one-half Days of Brahma that still remain to the Kalpa, the Planetary Chain will, *as one Entity,* return to its former position, spiritualized and purified, at the same time carrying with It a Humanity grown wise through experience and perfect through compassion. After passing through this dark hour of materialism in the Fourth Round of the Fourth Day Period, all life begins to climb the ascending arc of the Planetary Chain; with each step upward, life grows more spiritual in nature and correspondingly less dense in expression. This fact accounts for the spiritual awakening which we find about us at the present time. Each condition manifested can be but the expression of a cause ever immanent, though often hidden. When the sap in the tree creeps up into its branches, causing the buds to swell, we say, "Spring is at hand;" that is, a new supply of vital energy is being sent to the Earth. When the conscious soul of the world—in which all life is immersed—begins to pulsate and thrill by virtue of a renewed spiritual life, we recognize the same Law expressing upon higher and more substantial planes.

During the three and one-half Rounds of the Life-wave which already have been experienced by our Planetary Chain,

the Archetypal Ideas upon the higher level of the Mental Plane have been gradually brought down into the objective plane and have been expressed in Mineral, Vegetable, Animal, and Human Forms. The idea of Evolution, as taught by the Wisdom-Religion, posits a progression based upon the unfoldment of inherent Powers within each individual Monad. This is really a process of awakening these Powers, within the Monad, from a state of latency into a state of activity. During this process, the Monad casts off old forms as fast as they are outgrown, taking unto itself other forms which correspond to its interior unfoldment. To the true Evolutionist, form, while recognized as necessary to the working out of the Divine Plan, is not considered as Its highest goal, but is used as a means to an end, that end being the unfoldment of consciousness within the Monad. The Four Kingdoms of Nature indicate the stage of Evolution to which Monads, expressing through each of these Kingdoms, have attained; but no Monad can be held indefinitely in any one of these Kingdoms, for, when it has finished its Evolution in one Kingdom, Divine Justice promotes it to the next higher Kingdom. In regard to the Monad which successively animates each Kingdom before it informs Divine Man, there is an ancient aphorism which says: "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." In this way is man debtor to all Kingdoms below the Human, for had not these lower Kingdoms furnished vehicles for the evolving Monad, man would have been impossible.

The universal struggle of Life to attain the One Goal should fill the hearts of men with brotherliness and compassion, not only for each other, but for all creatures, as well. Bare facts, which alone satisfy the intellectual craving of man, are of little use to him; but great Truths which stir the soul to sympathy, which purify the mind, which broaden the spiritual vision, are those substantial realities which are built into the man, himself, and which lift him, and with him all life, nearer to the One Goal.

The different Planes of the Cosmos have been evolved or individualized, one at a time. Beginning at the Highest Reality, the One Life takes "strides" into successive degrees of density, weaving for Himself Garments for manifestation. When the Life-wave from the Planetary Logos began working out the idea of Mineral Evolution upon the First Globe, in

the First Round of our Planetary Chain, mineral life was then in a most etherial and elemental condition. As to density, the minerals of that period bore about the same relation to the minerals of to-day, as mist bears to ice. With the descent of each Globe, on that arc of the Chain expressing Involution, these Monads of the Mineral Kingdom have taken unto themselves forms of greater and greater density, until, in the present Globe (Earth), they have reached the most dense condition possible to them. The Monads of all the other Kingdoms of Nature have followed the same rule. Progress can not be considered as the result of Evolution alone, for Involution is quite as much a factor in working out the Divine Plan. By descending into Matter, Life becomes individualized and a vehicle perfected; by conquering Matter, the man, himself, becomes perfected and is crowned with Immortality.

We have seen that the Earth is unlike all the other Globes of our Chain, inasmuch as it has no companion Globe on the same plane as itself. It is the central Globe, not only in its own Planetary Chain, but it also becomes, in the Fourth Round of this Chain, the central point in the progress of the great Kalpa, itself. It is here in the middle of the Kalpa that the Earth is used as a Fulcrum of Equilibrium, while the dominant idea of progress passes from Involution to Evolution. While Law continues to make use of these two great Processes in other cycles, Involution, in its *greatest cycle,* known to the Kalpa, is here completed, and Evolution, in its *major cycle,* is begun. The more man studies into the Law which governs the Cosmos, the more he is impressed with the fact of Its septenary nature. This idea is found to be a Fundamental Principle and has to do with the smallest, as well as the greatest, entities. Nature brings forth one idea after another, through great labor and infinite patience. In order that the child (universal and particular) may learn thoroughly its lessons, the same general ideas are gone over again and again, each time, however, upon a higher cycle than before, each Round recapitulating—on an advanced degree of the spiral—the work already gone over in preceding Rounds. For example: When the Second Round of our Planetary Chain began, on Globe One, to work out its problem, it was necessary for it to review the work already done in the First Round. This same Principle obtains in every subsequent Round; thus, in the last or Seventh Round of our Planetary Chain, the work

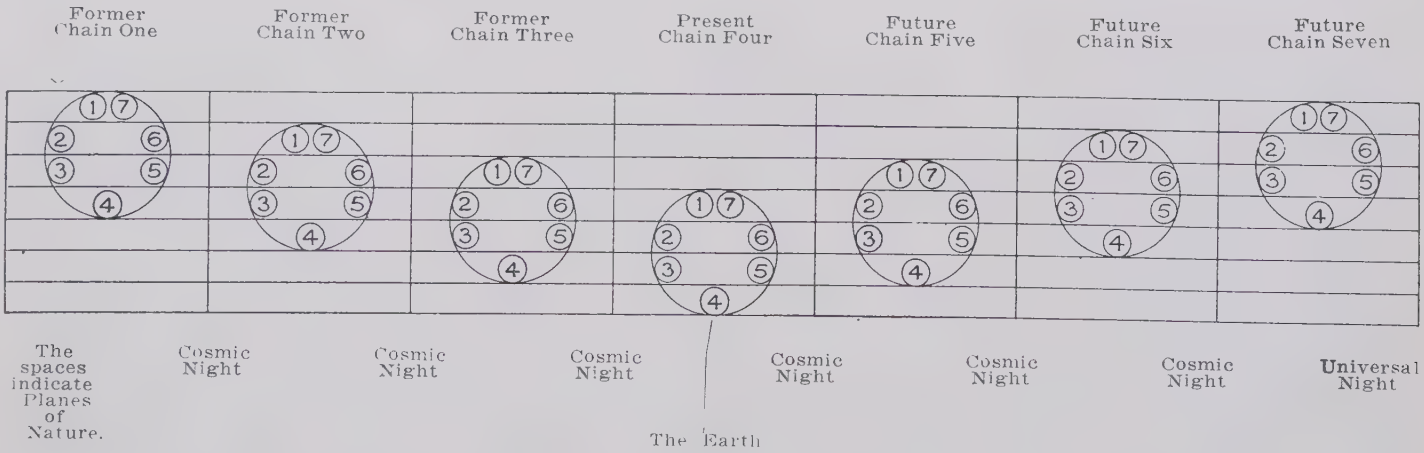
of all the preceding Rounds will be—in a limited way—recapitulated. This idea is true, not only in regard to Rounds, but it can also be applied to the Days of Brahma, each Great Day repeating, on a higher cycle, the Evolutionary Work of former Great Days. In the formation of the prenatal body of man, Nature has given us an example of this method of working. We are told that in the first seven months of gestation, that the fetus hurriedly passes through, or recapitulates in a modified degree, the idea of Evolution as applied to the Four Kingdoms of Nature. This wonderful process has been called "the individual cycle of Evolution," and is one of the most powerful arguments which can be brought forward in favor of Evolution as a Fundamental Process of Divine Law.

We have seen that Globes—as all other entities—reincarnate again and again. A Chain of worlds is but the reincarnation of a more imperfect Chain. We are told—by Those who alone have knowledge sufficient to instruct the world as to Arcane Wisdom—that our Planetary Chain is the progeny of the Moon Chain, or rather its reincarnated life. In the Third Planetary Chain the Moon occupied the same position, in that Chain, that the Earth occupies in the present Fourth Chain of Globes. Our Earth is, then, the reincarnation of the Forces and Life-elements of the Moon. That the Moon is physically, at the present time, the Earth's satellite is no argument against this idea, for, she is, as far as life is concerned, a dead body which is constantly disintegrating and which will have disappeared altogether from view before our Fourth Planetary Chain will have begun its Seventh Round. All of the Seven Globes of our present Planetary Chain represent the progress attained by themselves, plus that of their progenitors. This being true, when our Fourth Planetary Chain has finished its last cycle, it will also bequeath to its successor, the Fifth Planetary Chain, its Forces, and the Fifth Chain will, in turn, take up the quest of Perfectness. From the greatest universe to the smallest atom, all Life follows the same general Plan; that is, the Law carries each entity through many cycles of Birth, Expression, and Dissolution. While That, which is the one and only Reality of All, can neither die nor be born, neither can It be seen. This is the Life-Ray which dwells within all expressions, and is the Essence of all. As to forms, all serve their purpose for a longer or shorter day, at the end of which they are flung back into

the Melting-pot of the Elements in order to be re-molded for future use; but the great Soul of each Globe mounts ever higher and higher upon its Spiral Path. All Nature hears—as does man—the call from within. This is the call of necessity. It is the call of Spirit to Soul. It is the call—which to resist, is fatal, for to conform to the Will of Divine Law is alike the Hope of Great and Small.

A MAHA KALPA. THE SEVEN "CREATIVE" DAYS OF BRAHMA

The Seven Incarnations of the Planetary Chain



THE UNIVERSAL LAW OF GROWTH

As we inquire into the Processes of Divine Law, we see that all these Processes lead to one definite idea. This idea comprises the working out of a Perfect Plan. This Plan may not be fully seen by us, or the methods which lead up to its consummation fully appreciated, for much earnest seeking is necessary for this. There is, however, one great Truth running through the whole Process of Law, which is needful to grasp. This Truth is the idea of Evolution, Unfoldment, or Growth.

To know that Law remembers all and forgets none is a most helpful thought. To realize our *oneness* with all Life is inspiration itself. To know that the same Law of Unfoldment, which works within our Being, manifests in far-off universes, and obtains in rocks, plants, and animals upon our Earth, is to be drawn together in sympathy with all Life, and to force upon our consciousness the sureness of the truth, that not only "The Earth is the Lord's, and the fulness thereof," but that all manifest Life is, in very fact, one universal Child of God.

It is to this idea of *growth* that our attention is directed, for the way to the consummation of the Ideal Plan is through the Law of Evolution. In Nature, God has written this Law and placed it before our eyes. If we are thoughtful and observing, Nature can teach us many valuable lessons. Let us stand humbly before Her as earnest, patient children, and, by use of that ancient method of teaching, the Law of Correspondence, allow Her to point out a few of these precious truths.

She takes a tiny seed and holds it up to view. One might say, "A most insignificant affair." That is very likely true, as to outer manifestation, for the form is both imperfect and small, and, judged by outer seeming, the seed is of little value; but Nature judges with righteous judgment; and that which men often despise, and cast aside as worthless, the Law of Growth cherishes as a precious thing; for Truth sees within this small seed a possibility for future ages to work out through the Processes of Evolutionary Law. Hidden beneath this rude exterior is a Germ of Life, which

philosophers can not explain; a power before which scientists stand dumb, a chemical process which no chemist can duplicate, a mathematical precision beyond the mathematician, a possible beauty above the artist's ken, a possibility of form and color which no poet can fully voice. Within this tiny shell are represented the four great Planes of Cosmic Life: The physical, magnetic, organic, and vital. This is only a part of that which Nature can teach us in regard to an humble plant-seed.

Nature again holds up Her hand; and now we see a possibility of a different type; this time, in the form of man, often expressing through a body imperfect and forbidding. But again Nature knows Her own, and sees within the outer sheath a veritable Seed of Divinity, for such, indeed, is that Germ of Life within the Soul of imperfect Humanity. Now, the Motive and Process of these two Seeds, the seed of the plant, and the Seed of Divinity, are much the same; both are seeking consciously, or unconsciously, that Life of which each is a part. Each carries *within itself* its Hope, its Life, its Possibility; each must be planted in the soil of material manifestation in order to receive the proper conditions to work out that possibility or growth; each must pass through the necessary Processes of the Law.

As the seed, beneath the ground, stirs and thrills, when the cycle for a new manifestation rolls around, so does the Soul, in her cycle, ever seek those conditions which are necessary for her unfoldment. As the seed puts forth its roots to grapple with the conditions in which it finds itself immersed, and gathers to itself strength which comes from seeking in many directions, likewise, does the Divine Seed become strong and firm by sending forth its strength along many lines, and by drawing to itself the wisdom which comes through this varied experience.

It must be remembered that, however wonderful as a *possibility,* the seed of the plant is *but a possibility,* and could never become more than a possibility, save through the conditions which the Law of God affords. It is the same with the Divine Seed, for possibility without opportunity would be barren of results. Man is planted here upon the Earth in a material body, among material conditions, to work out the Divine Possibility within him. He is given just the right kind of experience to do this. He is planted in just the right place in God's great human-garden to accomplish his best

growth. He does not require eternal sunshine, any more than the plant requires it. He needs the "rain," the "wind," the changing "seasons," to develop and evolve the Powers within; and he should learn to fret over these changes as little as does his small brother, the plant-seed.

The plants in Nature's garden must complete their cycle of growth, wherein they find themselves, before they are ready to pass on into another cycle. So with us, in the great garden of Soul growth; and he, who sees the Love and Wisdom of the Law, sees clearly that each Seed of Divinity, or human child, is planted in that place and under those conditions *most favorable* for the growth of each, for, if Divine Law could give aught but wisdom and justice to *one child,* It would be insufficient for all the other children. Only he who trusts the Law, and strives to see and fashion his life according to Its Principles, finds rest and peace. Then the "storms" are to him, but as unfinished lessons; the "sunshine" as encouragement for obedience and love. To be "planted" in this, or that part of God's garden,—what matters it, so each receives the conditions most suitable for growth?

Nature shows us the Order and Justice of the Law. We see that no demands are made, except those which are reasonable and possible. A mustard-seed is not expected to bring forth an oak-tree; neither is a human being, in savage state, expected, in one incarnation, to leap into a philosopher or saint; but we are *all*—plant and man alike—expected to *grow,* and to *seek the true means of growth.* The sure means, our Elder Brother has plainly pointed out in the words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Then, to make the promise more plain, is added: "For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened." It may comfort us to remember that the Master is offering to us the same methods for growth, which He has used and proved. As we have His Word for their efficiency, we can in confidence make use of them. As one plant-seed can not receive nourishment and grow for another, so likewise, with the Divine Seed. All alike have the "sunshine," the "air," and the "rain," but each must put forth his own individual powers and make use of that which is given.

To think of man as a Divine Possibility is to endow him with a dignity which is usually beyond his personal merits; but the Divine Element within the soul—no matter how im-

perfect the personality may be—is that which commands respect. Very often we must respect Humanity for that which it can become, rather than for that which it has already attained. Growth is the means provided by the Good Law whereby the soul of man can come into the fullness of righteousness. As the Earth is quickened by the Vital Forces which permeate it, likewise is the soul of that man who seeks to place his individual will in harmony with the Divine Will. He who meditates upon the Law, he who seeks a broader vision and a clearer understanding despises naught because it is small, but sees in each Monad the possibility for future growth and attainment. The fact of Evolution not only explains conditions as they are at the present time, but also gives man the right to expect better conditions in the future. Each day man lives upon the Earth he is presented with new opportunities for growth. He who uses these opportunities wisely, who meets them with courage and fortitude, who, by the power of his will, turns irksome tasks into pleasurable occupations, who keeps his mind serene and his motive just, is sending forth causes which, at some future day, will return to him as joy and peace.

There is, however, one truth to which the Master ever points; and after all the wisdom of the universe had been gone over, we could discover nothing so wise; after all means had been tried, we would find no power so potent; so, while we search for, and study into, the ways of growth, why not go straight to the very heart of the mystery of growth itself? That mystery is Love! Causes generated by Love are most useful factors in Evolution or Growth. Love is a magnet by means of which we not only draw to ourselves the qualities of the things beloved, but we also build these qualities into our souls; therefore, if we would grow in Purity, let us love Purity. If we would grow in Wisdom, let us love Wisdom If we would help Humanity to grow, let us love Humanity. If we would help the world of Nature, let us appreciate and love all evolving things; for there is no power, save in the Law of Love. There is no God, save the God of Love. So let us seek Love in thought, word, and deed. Love to all, even as the sun shines upon all, and we shall have found the innermost secret of the Universal Law of Growth.

MAN'S RELATIONSHIP TO THE EARTH

When we study the infinitesimal Cell of Nature, Man, or the Planet on which he dwells, we are more and more impressed with the idea that there are no separate lives, but only *One Life* of which all expressions are but as related parts.

For the sake of convenience, the scientist may observe, separately, the minute cells of a physical body, the lives within the blood, the different organs, and their individual functions; but he still thinks of these parts as complete, only when related to each other in one body; and while he sees each part as possessing a quality of individuality within itself, he recognizes each as useless if merely individual, for only in being parts of a mutually related system, does any become necessary; and *it is from this fact of oneness with the whole body that any part derives its life, its usefulness, and its dignity.* This same truth can be applied, on a larger scale, to all manifested expressions. The life, the usefulness, and the dignity of individual parts—whether those parts be men or planets—can not be derived from concrete expressions, but from the one Universal Self. Each planet, as each man, has an individual consciousness; yet, they all subsist within one Universal Consciousness. This Universal Consciousness is God, the Life and Being of all. Infinite Mind, not detached and working from without, but permeating and directing from within, is the true explanation of the phenomena of the visible universe. Those scientists and philosophers, who in their reasoning have striven to separate God from His Creation, have always failed in attaining to a true understanding of either. In order to arrive at a consistent theory in regard to the universe, which will bear the tests of Reason and Intuition, we must posit the *Oneness of Life* as a fundamental Principle of Law, and work out our deductions from that premise. By studying into, and seeking to see, the correspondence between himself and the planet upon which he—for a time—dwells, man will find that the child of Humanity and the child of the Kosmos,* have more in common than he could otherwise have realized. Such an effort will be to his

*"Kosmos" is used to indicate the whole Universe, while "Cosmos" points out some part of the Universe, as our own Solar System.

advantage, for aught which brings the mind of man into closer fellowship with God's Creation has brought man into closer fellowship with God; and to know God is the Aim and Goal of Evolution.

The idea that God created the universe out of nothing is an erroneous idea, for, from nothing, nothing is obtained. Creation is but another name for manifestation. Those things, which are seen, are but the expressions of Prototypes which are already upon Spiritual Planes. At certain periods, God—by means of Divine Will, working through the orderly Processes of Law—manifests outwardly some degree of that Power and Wisdom of which He is the only Source. In order that a planet may come forth from abstract Principle and be "born" or individualized in concrete form, two Divine Powers are called into use. They are the twin Powers of Centrifugal and Centripetal Forces, diametrically opposite in manifestation, but one in essence and ultimate purpose. As one Power of God can not (in Nature) create or bring into manifestation a new expression, upon the physical plane, this same necessity within Divine Law, of duality of forces in order for new individualization, is just as imperative upon all other planes. Therefore, one Power of God is insufficient, of Itself, to create a Universe, a Planet, a Human Body, or an individualized Life-Cell.

God, the Father, being in first Essence, Spirit, and Spirit alone being incapable of manifestation, it was necessary for the Father to draw to Himself another Power, other than Spirit, in order to make Creation possible. *But as Deity is the one and only Source of All Power, it was to Deity that the Father must go for this Supply.* Right here is where many Physical Scientists have fallen short in their reasoning. That is, by assuming that aught, other than God, could contain God, for, had they held to a simple axiom of plain mathematics, that the lesser can not contain the greater, they might have worked out a theory nearer truth than many which have been offered. The Power needed (other than Spirit), in order to make manifestation possible, is inherent within Substance, the Universal Mother. Thus it is, that within the dual Natures of Deity (Masculine and Feminine) is found that completeness of Power through which all is manifested and brought forth. Spirit could not individualize, save by means of concrete form, and only through the Power of Divine Substance, is concrete form possible. God,

the Mother, by giving Her Body to be broken upon the wheel of manifestation, made possible, through the dual Powers of Will and Wisdom, an universal Expression of Love. This expression is the Kosmic Child, which can be considered in a general or in a particular sense, as to a Kosmos, or as to an individual Planet.

In the First Chapter of Genesis we find the words: "And the Spirit of God moved upon the face of the waters." This signifies the Divine Process of Procreation, when Chaos, or the Primeval Deep, was awakened from inactivity by the Dynamic Power of Spiritual Life, brooding over, entering into, and quickening negative Substance by the active Power of the positive Spiritual Ray, causing Kosmic activity and the differentiation of Substance into Its seven Primary Planes, whose result is manifestation. While Divine Substance is the "Body which is broken" for all, the bodies, through which all physical life manifests, can not (strictly speaking) be called "Substance," any more than water can be called "hydrogen plus oxygen." The comparison is good, for, as water would be impossible without the gases of hydrogen and oxygen back of it, likewise, Matter would be impossible, were it not for the fact of Substance back of it. But as no Natural Scientist would presume to call water a "gas," neither would an Occult Scientist make the mistake of calling Matter, "Substance." It is a fundamental fact in Divine Law that a thing can cease to exist, without ceasing to Be. As the Power back of water can (through Law) polarize into expressions of different degrees of density, at the same time retaining within these expressions its inherent qualities, in like manner, can Substance polarize into the various degrees of Nature without losing its Prime Essence. In the Macrocosm, these degrees are spoken of as "Planes"; in the Microcosm, as "Principles"; but whether Planes or Principles, they have a perfect correspondence,—all that is in the universal, having its counterpart in the particular, from the greatest to the least. These Planes and Principles are the Garments in which God clothes Himself, each diminishing in density as Deity is approached. While they are of seven different degrees, they are all *one in Essence,* and when each shall have been resolved into its elemental Principle, through the Processes of Evolutionary Law, Spirit alone will Subsist. The Occultist, however, places nothing outside of God, but accepts in very fact, the words: "In Him we live, and

move, and have our being."* Considered from this standpoint, Matter is, in truth, just that which the Occultist calls it—"Spirit-Matter," for, from Spirit, it derives its power. It is called thus that man may not attempt to divorce it from the one Universal Life of which it is an expression; but to the Occultist, the expression of Matter is far *less real* than Space, which to the senses of the ordinary man is nothing but an empty void. To the Occultist, Matter is always expression, while to him, Space is an universal Reality. While we use an analytical process in order better to comprehend the one Life and Being of God, we must ever bear in mind the truth of God's essential unity. Substance is the Universal Matrix of all expression, but Substance, *as Substance*, is alike, invisible and intangible. It has, however, two extreme poles—the one Spirit, the other Matter. Between these two antithetical abstractions, God works out His Plan, weaving, by the Power of Divine Law, the Fabric of His gigantic Kosmos.

This is accomplished through periods of cyclic activity and inactivity. Just as man has his lives of incarnation and his periods of rest, when he is not called upon to bear the sorrows and burdens of physical matter in order to receive new experience, in the same way the Earth, upon which he dwells, incarnates again and again for the same purpose; experience is as necessary to her evolution as to that of man. With the Earth, each one of these immense periods of incarnation is called (according to Sanskrit terminology) a Manvantara; while each period of dissolution or rest is known as a Pralaya. Through these great Days of Manifestation and Nights of Assimilation, the Earth works out her cyclic task. Each tiny atom of her great Self is going over again and again, in a lesser cycle, the lesson set by the Universal Mother. The same Law of Periodicity obtains in all, for there is naught which comes forth, save through Order,—the flux and reflux of Cyclic Law being as exact in the small as in the great. Thus, the atomic cell of science is as much within Law, as is the greatest universe.

Through the universal impulse of the Law of Involution, each Monad "sends itself forth" from the center, and individualizes outwardly in more material conditions in order to procure a body through which needed experience can be gained. Through the power of Evolutionary Law, each

*Acts 17:28.

Monad again "returns to its center" and builds into Itself those gleanings of Wisdom which experience has made possible. The Earth has, like man, both an Individual and a Personal quality. She has also her good and evil Karma, for she must assume—in a collective sense—the responsibility of all her parts. These parts can no more be separated from her, than she can be separated from the universe of which she is a part. The mineral Element, comprises her Physical Body. The Magnetic Forces, furnish her Astral Envelope. She finds in the Organic Region her Individualized Life or Soul, while in Humanity, she realizes the Divine or Spiritual Principle.

When Physical Evolution reached the middle of the Fourth Round, its work was crowned by the Perfect *Physical* Man, as the Human Temple. The work now to be done is to perfect the man within the Temple. In this work each man can consciously do his part.

While we speak of the Earth as a material Globe, we must bear in mind that it is material only as far as its outer planes are concerned, for within, it is inherently spiritual in its nature. It is this Spiritual Element, which permeates all matter, that is alike its Life and its Hope. It is this Power which is to transmute matter into its First Principle, and in this way redeem it from itself. We are told that, during its first Three Rounds, the Earth forms and consolidates; during its Fourth Round, it settles and hardens; and during its last Three Rounds, it gradually returns to its former ethereal condition. At the end of the Seventh Round, it will have become entirely spiritualized. After a Pralaya, the Earth returns not to her former state, any more than a man returns to a cast-off personality; but she climbs from Degree to Degree, from Chain to Chain, from Glory to Glory, successively shedding her bodies as a snake sheds its skin, but retaining—at all times—the quality of her Individuality. The ascent of both Man and the Planet is according to Cyclic Law which is septenary in Its Processes. This Law carries each Monad higher and higher in an unending spiral of Evolution, as the thread of a screw, which returns again and again to its former place, that place ever a degree higher than before.

"And their appearance and their work was as it were a wheel in the middle of a wheel," writes Ezekiel. These wheels, of which the Prophet speaks are the greater and

lesser manifestations of Cyclic Law, which never cease from the dawn of a new Manvantara until the twilight of another Pralaya has set in.

CATACLYSMS

Occult Science teaches us that cataclysms are neither mistakes nor accidents of Nature, but that they are a necessary phase of Evolutionary Law—as necessary, in fact, as any other phenomenon which is presented at regular intervals in order to accomplish a given result. Ever going back to the fundamental idea that the Goal of Evolution is to each soul, its own perfectionment, and accepting any thing which contributes to this result as useful, we recognize that the periodical convulsions of Nature, which bring forth new continents, are but the birth-pangs of Mother Earth which make possible for her children the right conditions for new trials in working out the soul's problem.

Cataclysms, both great and small, occur at regularly appointed intervals. Cyclic Law is in all ways as exact as the science of numbers, and for this reason Occultists, who have a knowledge of the Law, can forecast the recurrence of cataclysmic disturbance with a precision which is faultless. Every new Obscuration is preceded by a cataclysm either of water or fire, for, no Root-Race, or even Sub-race, is allowed to encroach on, or appropriate to itself, knowledge which is the heritage of a succeeding Race. In truth, such a thing is made impossible by the intervention of cataclysmic changes which serve to separate each succeeding Root-Race from its predecessor.

We are told that during our present Fourth Round, our Globe will have passed through seven cataclysmic readjustments due (principally) to changes in the inclination of the Earth's axis. Four of these already have taken place. This unfailing Law is sometimes spoken of by Occultists as the "Great Adjuster" and is a factor in working out Race Karma. The cataclysms of our Fourth Round—because of the fact that all things in this Round have reached their most dense expression—are of a more destructive nature than in the Three Rounds which preceded it. Through the intervention of this Law, the face of the Earth is periodically changed. During each of these cataclysms, those people most worthy of becoming the "Seed" of the forthcoming new Race are preserved, while the human failures are destroyed.

This same Law applies to Sub-races and to their subdivisions. Such changes are as necessary as they are destructive, for no cataclysm of Nature can equal, in its destructive results to man, that which the predominance of his own unchecked selfishness and sensuality would bring to him. Occultism teaches that at the end of the Seventh Sub-race of the Fifth Root-Race, other major cataclysms will be due. Continents will be swept away; Europe will be destroyed. Later the whole Aryan Race will have disappeared in order to make a place for the great Sixth Root-Race. This new order will gradually supersede that which now exists, for such geological changes require immense ages for accomplishment.

When the Fourth Race, known as the Atlantean, had reached the ultimate of its possibilities as a Race, it was effectually cut off from its successor—our own Fifth Root-Race —by great geological convulsions which sent the immense continent of Atlantis, together with many of its Islands, to the bottom of the ocean's bed,—somewhat in the same way as Cyclic Law had, ages before, disposed of the continent of Lemuria; and also much in the same manner as our own continent will, in future ages, yet far distant, meet its fate, for it is this process of cataclysmic disturbance which serves to punctuate and separate the different chapters in the Book of Generation and point out where one chapter begins and another ends.

Occult Science teaches that the direct causes which produce cataclysmic results are not always the same, but are sidereal or geological, as the case may be; as for instance, the cataclysm which destroyed the Third Continent was brought about through subterranean convulsions which tore apart the bed of the ocean; whereas, that which was instrumental in causing the destruction of the Fourth Continent was brought about by intermittent disturbances in the Earth's axial rotation, for we are taught that the Earth has several times changed its axis. This idea is clearly set forth in the ancient and reliable compilation of arcane wisdom known as "The Stanzas of Dzyan," where, in referring to the Earth, it says: "After thirty crores, She turned round. She lay on her back; on her side." The Esoteric Doctrine claims that the polar region was once the home of the majority of the Third Race. The fact that indications of a previous tropical condition has been found in those ice-bound areas of that which is now known as the North Pole is admitted by Natural Science, but no logical explanation for

such a condition which is satisfying to the mind, can be offered, save the one already given. It is well known that there are many problems for which the ordinary philosopher has not, as yet, found a solution and for which Humanity, if it refuses the Truths which the Divine Men hold out, must still seek for an explanation. In Nature there are certain facts which are recognized *as* facts, but whose mystery as to *how* they became facts has not yet been solved by the human investigator. It is, nevertheless, a matter of record known to Those who have made Themselves worthy to know such Truths, that Mother Earth does—at certain times according to orderly Cycles of Law—forcibly plunge continents, and with them immense numbers of her progeny, into the waters of the great deep; and while this process is one of destruction as far as physical bodies are concerned, it is one that is useful to the individuals, themselves.

At times Nature seems to make use of severe measures in working out the great Plan, but if we keep before us the idea that the whole trend and aim of Evolution is not to save physical bodies, but to perfect souls, the ways of Nature will seem less harsh.

When races or nations fall under the spell of disorganizing beliefs which are in direct opposition to the Law of Progress, a cataclysm, while in one sense always a calamity, is not in a true sense the worst thing that can overtake an evil and self-hypnotized people. There is naught within the Law which is superfluous or unnecessary. As conditions change, processes also change, but the Law back of all is immutable. Cataclysms are therefore necessary; they are necessary for spiritual as well as geological reasons. Let us consider one particular condition where a cataclysm becomes extremely useful: As man evolves greater mental capacity he becomes more desirous of a better understanding of the hidden Laws which govern the phenomena about him. In the course of scientific investigation many of these hidden Laws of Nature will become revealed, for Natural Science has already reached the boundary line which carries the investigator over into the Occult side of life. In the past, this fact has been recognized by Sir Oliver Lodge, Professor William James, and many other scientists who have unhesitatingly admitted that Material Science alone does not, according to their minds, furnish a sufficient explanation in regard to many recognized facts in Nature. For this reason, these men have seen fit to challenge the unseen Forces of those planes which are invisible to man's outer senses, with the hope of arriving

at a better understanding of Universal Law. Whether the methods usually chosen have been wise and prudent, and the results satisfactory, is not for us to say. It is, however, true that such inquiry has thoroughly demonstrated to these investigators that matter is neither the beginning nor the end of all that is. This conviction, of itself, is more than one step in the direction of a true understanding. As men go on searching along these lines, many of the hidden Forces of Nature are sure to be revealed, and some of these Forces will doubtless be used without discrimination as to right and wrong uses. In other words, that which is within itself pure and powerful when put to its proper use will still remain powerful when perverted for selfish ends, and will be productive of much evil Karma. In past incarnations, some individuals already have had their lessons of suffering along these lines and are seeking to steer their bark clear of the dangerous shoals of black magic, but there are many who will not have the wisdom to do this.

Unless man makes Divine Truth a very part of himself, unless It becomes incorporated within him as a Vital Force which radiates compassionate thoughts and practical deeds, knowledge becomes, to him, a menace rather than a help, for he who assumes the responsibility of knowledge of Arcane Forces and refuses to comply with the obligations which such knowledge brings, as unselfish, practical help to those who are needy, is making a dangerous experiment. Unless his life grows more useful, his patience more enduring, and his heart more loving to other lives that are struggling with him toward the one Goal, then, to him, such teaching has been given in vain. Knowledge, alone, saves none, for there are already some who know, but who have denied to themselves the opportunity of Purity which the Law offered them. To love the Law and to become one with Its Holy Principles is the true idea. Each soul has the right to seek knowledge, but no one should seek selfishly, for Magic becomes, to each individual, either White or Black Magic, according to the *use* each makes of the powers within himself.

It was the knowledge of Occult Forces and the wrong use made of them, which caused much suffering in case of the ancient Atlanteans. By use of such powers, unguided and uncurbed by reason of weak and unevolved moral natures, the intellectual, but unscrupulous men of the Fourth Race fell under the temptation of sorcery, and all sorts of crime was the

result. Power in the hands of evil men is a dangerous thing, not only to society in general, but most of all to those who make use of such power for vicious purposes. It was from a fate much more serious than the loss of physical bodies, that the peoples of ancient Atlantis were rescued by the great cataclysm which put an end to the bulk of the Fourth Race and liberated the Egos, who were incarnated in that Race, from temptations which would have led them to conditions whose Karmic results would have been most disastrous.

As man better understands Divine Law, he sees the folly and hopelessness of placing his feeble, individual will, against Its all-powerful Forces. It were more reasonable to attempt to hold back the tide of Niagara with a single straw, than by a human will, to seek to turn Law from Its true course. While Evolution can carry all—who consciously strive to keep within Its current—to the highest conditions, it is also true that he who opposes Its Power, invites his own destruction. Man's moral nature is that part of his complex powers which is intended to act as a balance wheel for all that he is, for, unless he is sufficiently evolved morally, he will turn to selfish and wrong uses the other powers which he possesses. Intellect is not morality, neither is understanding, though both are useful. There is for man but one safe standard: it is not simply to have the power to know what is righteous; but it is to *become righteous,* or in other words, man's only hope consists in individualizing within his own microcosm the Principles of Eternal Law. He who has done this has conquered selfishness and in such hands Power will be used wisely.

PART FOUR

The great Elements are the Universal Garments of Divinity in which all creatures are clothed, for there is nothing which does not partake of Him and live through the Power of His unselfish Love. It is ignorance, not wisdom, that sees no God within the Universe and seeks to argue away and ignore His Presence in Nature. When man looks forth upon the world with the eyes of the intellectual mind, God seems afar off; but when the eyes of the soul, which see within as well as without, search lovingly for evidences of God, then behold, He is seen to be within all things both great and small. It is then that man recognizing somewhat of His Infinity prostrates himself in adoration before the Holy One, who is the Source, the Sustainer, and the Goal, of all that is.

THE ELEMENTS

We are taught that there are in our Cosmos Seven Universal Elements. These Seven Elements are divided into a great number of Sub-Elements. All of these Elements and Sub-Elements are but differentiations or aspects of the highest known Element, which is Akasha. Still higher than Akasha is That, which, for want of a better name, we designate as the Source of Elements. Beginning with their most material expression, these Elements are: Earth, Water, Air, Fire, Ether, Akasha and the Source of Elements. Four of these Elements, Earth, Water, Air and Fire, are, as we know, already recognized on the Material Plane, while Ether (the Fifth Element) is only semi-material and for that reason invisible to physical sight. Ether, however, will be visible to some, during the last part of our present Fourth Round and will become commonly known to all men of the Fifth Round. The Elements recognized by man's physical senses, such as Fire, Water, and Air, are but the outer Bodies of true Spiritual Elements which are as unlike their outer Forms as Substance is unlike Matter. Aught that is material in the smallest degree can never be considered as a First Cause, for every physical atom in the Universe depends on its Noumenon which is its Essence and the Power from which it derives its Being. It is well to grasp the idea of the One Universal Element as differentiated into multiplied degrees of expression, and, at the same time, remember that every expression retains its affinity to, and its dependence on, the Being whose Spiritual Essence gave it life. Each expression has within it as much of the universal consciousness as it has individually earned for itself through the unerring Law of Justice. The true Philosopher recognizes the One Life as the basis of all individual expression and such an one sees that even the gross Elements, of which the Earth is composed, are in Essence spiritual and eternal in their highest Reality. When this truth is seen, it is not possible for man in his processes of thought to separate the Earth from the myriads of its sidereal companions and bestow

upon it especial qualities which are denied to the other Globes. Thus, man is forced by his own innate powers of reason to claim for all Planets, and then for the whole Universe, that which he claims for the small Planet on which he dwells. By the man of spiritual perception, the entire Universe is seen to be, in its highest Principle, Divine. It is not recognized as a separated Portion of Divinity—a branch cut off from the Tree of Life, but as an actual and constant partaker of the Sap of that Tree whose Life Essence penetrates into every branch, twig, and leaflet, and upon which all of these expressions depend for their very existence.

If we ask what is the nature of that highest Principle which we name the Source of Elements, and which Occult Science tells us is "beyond the range of human perception," it would be impossible, at the present time, to make a definite answer; but, it is not in reason for man to become discouraged before any truth—no matter how great, for even "human" limitations are not eternal barriers to the soul when seeking Divine Wisdom, for the reason that man has within himself the power to transcend the human. The human, for a time, imposes its limitations on man, but it has no power to hold him forever by these limitations. Whether man in some far off age shall ever fathom the mystery of the Absolute is a thought before which it behooves us to be truly humble. We are taught that there are truths before which the Archangels, Themselves, bow in silence; however, we can be encouraged by the fact that it is the Divine Nature in man that is the power by reason of which man sees the Divine; and within this truth there is an argument which no intellectual theory can gainsay.

Anima Mundi, the same as Akasha * in its mystic sense, is that which is known in Esoteric Philosophy as the "Soul of the World." It is that Principle in Nature which permeates and informs all things from the least to the greatest. It is identical with man's higher Ego, this Ego being one in Essence with the unknown Absolute. Akasha, in its lowest aspect or differentiation, is the Astral Light which is known to science, in the objective world, as Ether. Anima Mundi and the Astral Light are, then, of the same Essence; the former, however, is entirely Spiritual, while the latter is Psychic, and being of a lower aspect is, therefore, contaminated by Matter or, to speak

*The words "Æther" and "Akasha" are synonymous. Æther, however, should not be confused with the Fifth Element, Ether; for, while the Fifth Element is beyond our vision, at the present time. Æther or Akasha is immeasurably its superior.

precisely, is immersed in it. When descending from its pure spiritual estate to one which is less than purely spiritual, Akasha becomes in its lowest manifestation the mysterious Astral Light in which, we are told, abound great numbers of conscious, semi-conscious, and unconscious entities. The Astral Light is next to the lowest of the Seven Cosmic Principles. It is, in truth, the great storehouse and laboratory of the Earth, into which are gathered all the emanations that have been generated on this Globe and which, after being reduced to their most subtile essences, are again radiated to the Earth in the form of diseases, both physical and moral. Some writers have spoken of the Astral Light as the "Evil Serpent," but in such case it is only fair for Humanity to remember that this serpent would be entirely without venom did not man make this supply possible, for the evil which the Astral Light radiates to the Physical Plane is that which man, himself, has created. In this particular, Eternal Law again demonstrates Its unfailing Principle of Justice and again proclaims to man the truth that he, himself, is the author of his own misery.

While the Astral Light is only the second when considered as to the scale of Cosmic Principles, it is the Seventh and highest Principle when considered as to the atmosphere of the Earth. There are, within Nature's Orderly Plan, sub-divisions within sub-divisions, from the highest to the lowest. Each sub-division can be studied with reference to its own particular group, while its relationship to the universal idea should ever be kept before the mind, for as soon as the student begins to separate the links of the chain of cosmic relationship and to think of any Principle or Entity as apart from the whole, he has no longer a firm foundation for logical reasoning. The Astral Light is beyond physical vision, and for that reason it can be investigated only by those who have evolved the power of clairvoyance or astral sight, for each Plane of Nature requires a different "pair of eyes" or an especial faculty with which to investigate it. The Monad, descending from the Highest Plane, after passing through many incarnations in the lower forms of life as less than man, and having attained to the Human Kingdom, begins, as man, to climb up the ascending arc of the major cycle of Evolution. As he proceeds, he evolves within himself his implements for future knowledge and investigation. The One Root-Element is for him, as for the Globes, That from which he derives his various bodies or vehicles for manifestation. This Element, according

to its degree, individualizes different characteristics, something as H_2O, under different conditions, manifests as a gas, a vapor, a liquid, and at times as a solid; but the chemist is not deceived as to its real nature by any of these outer expressions; likewise every Occultist knows that the Power of Life is not of these material things, but that it is a Spiritual Element to which its most refined Body is but a clumsy expression.

Esoteric Science teaches that the Fifth Element or Ether has seven different states. As to the nature of these seven states, the ordinary man manifests very little concern; nevertheless, this subject of Ether is a much larger and more important one than is generally supposed. When better understood it will throw a clearer light on electricity, magnetism, and those other natural Forces, many of which are recognized, but are still imperfectly known. Ether is to the Planet as it is within man's body, the Bridge between the seen and the unseen, between Matter and Spirit. It is Nature's natural vehicle for light and sound. Through its intervention a means of communication is supplied between the outer and the inner. Unseen itself, it makes seeing possible. Unheard itself, it makes hearing a fact. Wireless telegraphy is a demonstrated fact, showing that Ether, while invisible, is as much a reality, as the Forces of Electricity and Gravitation. Before man can safely make use of the Power within himself, as a means of better understanding that which is beyond the physical senses, he should seek a more perfect knowledge of the Law of Ether. It is well to approach the great truths of Divine Being in humility and reverence. It is only in this attitude of mind that man comes into true understanding. The seven (possible) states of consciousness in man correspond to the seven Planes in the Cosmos which are composed of Substance polarized at different degrees of density. These planes are all subdivided into seven sub-planes. Save for Ether, the great Cosmic Ladder, by means of which life ascends from the gross to the pure, would be impossible; but Ether is even more to Nature than just an instrument for the transmission of Forces, for in its highest aspect (Akasha) it is the storehouse of all Germs and also the source of all Ideas which manifest as expressed forms. Before Evolution or Differentiation has taken place; that is, before "Father-Mother" expresses through the Universal Son, we can think of Akasha as Primordial Life-Substance. Occultism teaches that from

Akasha all things have come forth and to It all will return. It was the ancient Philosophers—who were led by their Spiritual Intuitions, and their innate love for the Wisdom of the Law, to seek within their own hearts for the Living Fountain of Truth—who recognized in Ether, on its highest plane, Divinity, Itself.

The Reality back of Expression is sometimes spoken of as "Space," again as "The Great Deep." "The Universal Matrix," "The Celestial Virgin" and as "Substance." All these names are, however, but an attempt to express to the mind that one Reality which is the Basic Principle underlying all Manifestation. It is the Power of the Possible Universe in Latency—the Unmanifested Logos—that which contains the Germs of future expressions, before It has been awakened by Spirit and clothed by the Elements. Substance—which corresponds to the Negative Principle in the Cosmos—when vitalized by Positive Spiritual Life, is the Second Cosmic Aspect: Father-Mother, or Life-Substance in a state of Universal Latent Ideation. The Third Cosmic Aspect, is Manifestation, or Universal Ideation. In this state we recognize the Universal Trinity, or Father-Mother-Son, as Life, Substance, and Expression. This is the Aspect of the Logos or the "Word" in Activity. In this state Mother brings forth Her Progeny (Creation). The Germs which were dormant in Pralaya * within the Celestial Virgin, † are now brought forth through the power of Spiritual Life working within Substance, which becomes, during each Manvantaric Day, Objective Subjectivity. Substance, however, never loses Her one Homogeneous Self in the multiplicity of Her outer diversified Expressions.

The idea of One Universal Soul is a conception which was accepted by the ancient Philosophers and is destined again to become recognized by many modern Ontologists. It is scarcely possible to reiterate too often the basic truth that One Spirit-Soul animates the whole Universe. In some forms of manifestation these powers are latent, and in others they are active. The pantheistic idea is the one which alone can give man a reliable premise for any sort of logical reasoning. It is this truth—which has been taught by all true schools of Esoteric Philosophy and has been repeatedly radiated into the world—which is to do away with the materialistic belief of an anthropomorphic God, which is both an unphilosophic and a

*A period of repose or obscuration.
†Virgin, as to Matter.

false conception of Deity, and one which is being more and more rejected as Humanity evolves its spiritual faculties.

Each of the Elements has its own particular characteristic and property. The property of each of these Elements correspond with the seven senses of man, and is correlative to them. Five of these senses are already evolved, while the other two are, in the ordinary man, yet in a state of latency and will become developed, many ages hence, in the Sixth and Seventh Root-Races.

The characteristic of Akasha is Sound; that is, sound in its First Essence, Spiritual Idea, or Potency. We must ever take into consideration that upon the Physical Plane it is but the outer body, the grossest expression of the true Idea, with which we come in contact. By limiting our understanding of any Reality to its grossest expression, we often get an erroneous conception of the Reality itself. Most truly has it been said: "In the beginning was the Word."* It is this creative Word, Sound, or Logos, which brings forth the different "Robes" or Elements of the One Reality; and, in this way, makes possible the manifestation of the Cosmic Son, or Universal Life-Expression.

We are taught that Akasha is, in all its seven differentiations, "the vibrating sounding-board in Nature." Sound, when directed with Occult Knowledge, by Those who have an understanding of Arcane Forces, is known to be, even upon the Physical Plane, a great dynamic Power. We are told, that when so directed, it draws together the Elements that produce an ozone, the construction of which is beyond Chemistry, but within the dominion of Alchemy. Occultism teaches that every sound produced on the Physical Plane arouses into action corresponding forces on the other Planes of Nature. It is also stated that each sound corresponds not only to a color but also to a number, and that each produces an effect upon the innumerable Lives in the atmosphere of the Earth, prompting them to action. Man in his ignorance sets in motion vibrations which constantly react against him individually and collectively. Only by an understanding of Divine Law can he protect himself and the world against the evils which ignorance makes possible.

Within Nature nothing is fixed; change is constant and continuous; nevertheless, absolute order is maintained. The One Homogeneous Substance is, during each Manvantara,

*St. John 1:1.

transformed into differentiated Matter. By such means manifestation is made possible. This Matter is then periodically drawn back into its primary state of non-differentiation; not, however, without having accomplished certain given results for which it was sent forth, for Nature's methods are not only most wonderful, but they are also most wise.

That in the Universe which guides and directs the different Forces of Nature and is back of all manifestation of Sound, Heat, and Light, is spoken of by Eastern Occultists as Fohat. Fohat, we are taught, is the Essence or "Spirit" of Cosmic Electricity and has been thought of, by some, as an Entity. In Nature there is no such thing as "blind Force," for all Force works within the One Universal Law and is permeated by the One Universal Mind, whose Essence is Wisdom, Itself. Each Planet has its Fohat, whom we can understand to be the Synthesis of the intelligent Cosmic Forces of that particular Planet. Fohat is a destructive, as well as a constructive, Power. It is he who builds the new worlds on the same plan as older ones, by collecting and combining the fiery-dust into balls of fire and then infusing into them his own life, and by such means setting them in motion, "some one way, some the other way." Fohat is sometimes spoken of as the Steed of which Thought is the Rider, for Universal Mind is that Power and Intelligence which governs and rules these various Forces of Nature and which is recognized in all forms of Cosmic Ideation.

Worlds on the Objective Plane would have been impossible had not the One Primal Element contained the capacity for differentiation. When the Material Scientist seeks in Matter aught which is stable—that is, when he seeks that which can not be resolved into something which will not present characteristics other than its ordinary ones—he is seeking a mirage, for all Matter can be changed from one differentiation to another. The ancient Atlanteans, people of the Fourth Root-Race, understood many of the Laws governing disintegration, and reintegration, of Matter. Some of them used this knowledge for selfish ends which worked to their own disadvantage. The plastic nature of Matter is an inherent quality which can not be extracted from it. If by fractionation and other processes such an understanding has not yet been worked out to the full satisfaction of Material Science, this fact has no bearing, whatever, on the above statement. In an address before the Royal Society of Chemists, March, 1888, Professor

William Crooks voiced these words: "Now, if one Supposed Element on proper treatment is thus found to comprise dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other Elements, perhaps in all Elements, if treated in the right way." Exactly! It is such treatment which will, in time, prove to Material Scientists that this question—asked by one of their own school—is not only worthy of consideration, but that it is also a veritable fact within Natural Law. It is true that the spiritually unevolved are not able (experimentally) to follow Matter back to its First Element, for that cause is beyond all physical vision and is little known to the Materialist. The Materialist seldom seems to take into consideration that he does not exemplify, within himself, the highest phases of expressed powers possible to mankind; therefore he often attempts to deny to others the possibility of powers to which he has not individually, attained.

It is well to bear in mind the fact that as there is but One True Element, all differentiations of this Element become less real as they recede from this one Spiritual Center; therefore, the Physical Plane, being the lowest and "farthest" from this Center, is of all others that Plane whose expression is most unreal. For man to claim that the stupendous and intelligent Forces of Nature are generated by Matter is about as reasonable as it would be for the wheels of a locomotive to claim to be the force which causes the engine to move. [*In working out the Divine Plan, Matter plays an important part, but it has no power to create that which is greater than itself. Matter* is the vehicle of the *One Life.*] It is a necessary and a useful vehicle, but Matter is most disappointing and unsafe when substituted in the place of that which is Spiritual and Eternal.

RADIATION AND ATMOSPHERE

Bodies, great and small, manifest through the same universal Law.

Among the Processes of Manifestation is found Radiation. This Process obtains, not only in universes, suns, and planets, but it also obtains in that smaller human planet—the microcosmic man. Man, like the sun, is ever radiating that which he is. As the sun unceasingly pours forth its rays into the world, man, also, pours forth into the world that which he is in heart, mind, and desire; and, like the sun's rays, this force may be helpful and life-giving to all it touches, or it may blast and scorch.

Thoughts create an atmosphere, which, according to their nature, stimulate other minds to good or evil deeds; thus, setting up Karmic ties between those sending out the thoughts, and the individual affected by them. Many poor men by such means have been encouraged to commit deeds most terrible in their consequences; both to themselves and to those, who, by sending forth vicious or murderous thoughts, have made themselves party to crimes and sharers in their Karmic results. While this is true, the reverse is quite as true. Many men have been saved from committing ignoble deeds by the influence of pure and holy thoughts sent forth by unselfish, loving hearts.

Thoughts, to some, may seem of flimsy and unsubstantial composition; but when it is remembered that the plane of mind is to the plane of matter, as is an object to its shadow, it will be seen that thoughts are of vital importance. It is written: "As he thinketh in his heart, so is he." *In these words, the heart of man is recognized as the radiating center of all that man is; and the quality of these heart-thoughts is the sure index of the man himself.

The religion of pure thinking has not been sufficiently emphasized, for, if all the thoughts be pure, pure words and deeds will follow, as light follows the solar rays. If a man desires to know somewhat of himself, let him for one day carefully watch his thoughts. The responsibility of thought radiation is a serious one, indeed, for thought-radiation is a dynamic

*Proverbs 23:7.

process which is constantly going on, and one whose results are not confined to the individual human planet, any more than the sun's forces, or the forces of the other heavenly bodies are confined entirely within themselves. All radiate an active power, which is none the less potent because it is silent and unseen. This radiating power within man is no small part of his daily life, and one which the Good Law forgets not to take into account.

Some men bless the street through which they walk, by radiating pure and wholesome thoughts; while other men emit a foulness of thought, which is as a stench; and while these thoughts can be seen only by a few, they have, nevertheless, their effect. Thus, it is seen that it is not enough to radiate words of purity; it is not enough to radiate acts of purity; *the vital need of all, is to radiate thoughts of purity.* As the great planets were all created by the Power of Divine Thought, so, by this same Power within the heart of each, does man form and create his human planet, and radiate into its outer circle an atmosphere permeated with contagion and death, or an atmosphere pregnant with purity and life.

As the Earth is an entity of many planes, likewise, is man. As the Earth and all other heavenly bodies have an outer envelope of dynamic force surrounding them, so has man. In speaking of the Earth, this is called the atmosphere; in speaking of man, the aura. It is taught that the aura is but the overlapping portions of man's different subtile bodies, which extend beyond the dense physical body. As the man is pure, or impure, so is the aura of the man radiantly beautiful, or darkly forbidding. The stage of Evolution reached by each man is indicated by his aura. On the Physical Plane very few see their brother man; the majority see only the outer form, which often serves to conceal, and not to reveal, the man himself; but to the Eye of God, man ever stands clothed in his own nakedness. *Divine Law teaches all that the purpose of life is to be, and not to seem.*

Each man is purifying the mental atmosphere about him by radiating, through his heart, God's Purity and Love; or he is adding to those dark storm-clouds of evil thought which hang above the heads of unthinking, erring men, like centers of destruction, ever ready to descend and fasten upon them their malignant forces of suffering and remorse. As a man thinks in his heart, so he radiates himself into the world to make or to mar, to lift up or to cast down, to bless or to blast

—souls. Oh, how serious is life! How vital are opportunities! How far-reaching are acts, words, and thoughts! They are often carelessly sent forth, to go echoing and reverberating down through the mighty ages.

What is the world to-day, but the thought-force of those souls gone before—that which past generations have radiated from their hearts? From what source come unbrotherliness, hatred, crime, and war? All—all radiated from the heart of man. Crime could not be, save as man thinks it forth from his heart, and thus it becomes crystallized into outer act. Whence must come the world's future help? From this self-same center, the heart of man, that heart purified and redeemed by Holy Thought which shall harmonize races, put an end to strife, establish Altruism and Universal Brotherhood, and seat Peace upon the thrones of all the nations of the Earth. Whatsoever man is, within his heart, he radiates into the Earth, and human conditions take form, according to the purity, or impurity, of this radiated power; thus, out of the Heart of Humanity must come forth that Spirit of Peace and Brotherhood which alone can save Humanity from its outer beast nature—that savage, brutal nature which, when individualized in man, makes him more to be feared than any beast of the jungle. *The great question for men and nations to decide is whether the Christ Spirit, or the Beast Nature, shall rule the Earth.* The Christ Spirit individualized in man, brings forth Peace, Harmony, Joy, Kindness, Beauty, Sanity, Health, Universal Prosperity and Life. *These are all possibilities which must be radiated into the world through the heart of man, else they can never become expressed facts; therefore, if Humanity desires Peace, let men generate Causes which will produce Peace. No man can live to himself alone. Each man consciously, or unconsciously, helps to mold world conditions. Most fortunate is he who seeks to radiate only that which is for the universal good.*

From the Center of Divine Love, the call ever goes forth —not the call of "Who will die for Me?" but the call of "Who will live for Me? Who will become pure for Me, that through his heart I may radiate My Life?"

The world still feels the radiating Love of our Elder Brother. The Light of Truth sent out by Him has touched every shore, and has comforted many a lonely soul. It has cooled anger and annihilated hatred. It has warmed the heart of the indifferent and the selfish. It has strengthened the be-

reaved. It has given hope to the discouraged and the dying. The radiated thought of our Elder Brother has increased and multiplied itself all through the centuries. We feel its Presence within our hearts; and by that same power of Christ Love within us, which radiates from the Heart of the Christ-man, we, as His children, His servants, must feel that we are among those, whose mission it is to receive daily from Our Lord, the one pure Light of Love, and radiate it into all the world. Let each accept this as his own particular work: to build himself into a radiating center for the Master's use; to purify himself in desire and thought; to build into himself only that which is good; to reject all else. Blessed are they who catch the spirit of the call. Blessed are they who make themselves fit instruments to radiate Purity, Brotherhood, and Love.

WHY SPIRITUALITY IS NECESSARY

Man is the synthesis of many individualized natures, all of which become, in his highest possible development, centralized in the Spiritual Will of his complex system. These several natures: Physical, Psychic, Intellectual, Moral, and Spiritual, are not uniformly evolved within one individual man; neither are men equal to each other in the development of these different Principles, for the reason that age of soul is an important factor in Human Evolution, and also for the reason that each man is strongest along that line where he has made his greatest effort. During past incarnations, each man chose for himself that which seemed to him most desirable, and thus helped, or hindered, his Evolution according to the wisdom of his choice. Each man is therefore the product of his own past seeking. While this truth explains the unevenness of individual attainments, it also teaches us that the Justice of Divine Law is being, in man, constantly vindicated. Man's past efforts—along whatever channel they were directed—now manifest as so much evolved capacity, belonging to that particular plane to which effort was given. Divine Law is both reasonable and just. It would not be possible for a man who had never given his attention to a particular department of study, suddenly to find within himself marked capacity along that line of thought. Each man can feel safe in believing that whatever power he discovers within himself, has been placed there by *himself* in some former Earth-life, and that none of his present endowments are, as some contend, "especial gifts of Providence." Thus, a man who has pursued one line of thought, persistently, life after life, may have become that which the world calls "a Genius;" but that does not indicate that he is evolved in all of his different natures, for very often he is found to be as deficient in some ways as he is advanced in others. Therefore the Intellectualist is not always the man of the greatest spiritual understanding. By what Process of Divine Law this is true, we are to examine further. That each man receives according to his capacity, and that all men have not the same evolved capacity is equally true; but this is no reason why any man—not even he who has but little capacity—should be discouraged; for each man can,

and will, through future effort, evolve within himself greater powers. While the Process of Evolution itself precludes the theory of equal development among men and among life expressions upon all Planes of Nature, it thoroughly establishes the fact that Divine Law gives equal justice to all life Principles. When any man has arrived at the place where he can grasp the truth of the Immutable Justice of Divine Law, he should draw from this fact a courage which never falters.

It is well to pause and ask ourselves why it is that the great Spiritual Masters—Men of our own Humanity—have so far out-distanced us in the Path of Evolution. Even aside from soul age, is it not reasonable to believe that the success of these Evolved Men (who have Graduated from our Human Evolution) has been due, in no small measure, to the *methods* which were used by Them? The thoughtful have observed that God's Kingdom can not be conquered by those methods of selfishness, arrogance, and force, so often used by man in order to conquer upon the Physical Plane; but it is seen that the successful methods are quite the antithesis of these and include love of God, an earnest effort to understand His Law, a brotherly compassion for all evolving life, and last, though not least—humility. The Law being equal to all men, is it not reasonable to believe that all who use these same methods can attain to the same Results through the same Law?

In one sense, Divine Law does not command man to act in any especial way. *Law reveals to man the results which are sure to follow causes generated by him.* As to choice of causes, man is ever free to use his own Will. When men accept the truth of the *Justice* of Divine Law, they will seek an understanding of Cause and Effect, but as long as they are taught that the Law of God is unreliable as to this fundamental Principle of Justice, men will not be much encouraged to try to understand a thing which they are taught, does not exist. Ever since man was endowed with Mind, there have been, however, some minds that have refused to be rocked in the cradle of ignorance. These men have cried aloud for understanding. Each has sought according to his own method. Among the questions which have been asked by these men, in all ages, we find such interrogations as: "What relationship does God bear to His Universe?" "What is His relationship to Humanity?" "What is Matter, Ether, and Substance?" "What is the purpose, the beginning, and end, of all life?" These, and many more such questions are all answerable, but

to affirm that they can be answered truthfully only by those Divine Men—who, from love of Truth and a desire to be of service to Humanity, have given many incarnations to the working out of a true understanding, should in no way discourage, but rather encourage us to greater exertion. The right Methods to be used to this end, and also as much Truth as could, in justice, be given out, our Elder Brothers—for many ages—have offered to the world; but, save in the exception of a small minority of Humanity, these offers have been ignorantly rejected.

Material Science—which is but one phase of science—has never been able to answer any of the previously named questions. This is admitted by such men as Tyndall, Huxley, and other earnest Materialists. In his lecture on Protoplasm, Mr. Huxley says: "In perfect strictness it is true that chemical investigation can tell us * * nothing directly of the composition of living matter, and * * it is also in strictness true, that we know nothing about the composition of any [material] body whatever as it is." Mr. Tyndall admits—in the following words—his intellectual insufficiency to cope with Nature's Law: "We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will even enable us to grapple with the ultimate structural energies of Nature." In these honest words a renowned Material Scientist admits his defeat, and with greater truthfulness than he, perhaps, realizes, points out the cause. There are many other eminent Scientists who are of like mind, but to whom the cause of their failure has not yet been revealed. It would have been remarkable, in the extreme, had "Intellectual" Science been able to unravel the mystery of those Forces and Principles which are in their nature essentially Spiritual. *It is true that Spiritual Realities can neither be seen by the physical eye, nor detected by means of the microscope; neither is it possible to explain Them by any process known to intellect, for the reason that the materialist has no means at his command of contacting that which he desires to investigate. Intellect is the agent of the outer man, and is the instrument of the Human Mind; while the fact of Substance and other Spiritual Realities are perceived only by those interior Powers which correspond to the Spiritual Plane, whose agent is the Intuition, which is the instrument of the Higher Mind. For this reason, Spiritual Law transcends*

Physical Plane powers and methods of investigation. In other words, a man can investigate conditions below him, but he can not investigate those planes and conditions above him which he can not contact, until he has evolved an instrument adequate for such investigation. *This instrument is his own Spiritual Consciousness.* Through the instrument of the Spiritual Mind (Intuition) the Evolved Man is able to contact those planes above the physical, which he desires to examine; but if a man has nothing within himself which corresponds to these planes, he is without a "bridge" with which to span the chasm which "separates" one plane, or degree of consciousness, from another; therefore, he is practically cut off—for the time being—from obtaining any perfect knowledge in regard to either the methods or conditions of such planes. We must remember that these planes are constantly about us, and that it is only our own unevolved condition which hides them from our view. The Materialist sees only the outer body of the outermost plane, and is consequently much restricted. Life is Consciousness, and that which constitutes a degree of life is likewise a degree of Consciousness. This whole problem must be worked out within the man himself. If he desires to know that which the capacity of the *Human* Mind can not contain—that which mere intellect can not encompass—let him go to the Source of all Wisdom; let him go to God. Until man realizes the fact that *God and His Law are One,* that all Processes are Spiritual in Essence, though working through Form, until he seeks Divine Law in love and reverence, he will still linger in the outer court of the Temple of Wisdom, and when questioned as to these Inner Truths, he will yet be forced to say with the Material Scientist: "I do not know." For these reasons the Materialists have knocked at the Portals of Divine Wisdom with but small success as to the sacred Inner Truths. The same lack of spiritual capacity, which has cut them off from discovering Truth for themselves, has also cut them off from accepting that which the Divine Masters have generously—from time to time, with very discouraging results—offered to Humanity.

The Master stated a deep scientific Truth, in very plain words, when He said: "Seek ye the Kingdom of God, and all these things shall be added unto you." Very few have seen in these words anything more than sound moral advice; but some there are who have seen within them the veritable Key to the Temple of Arcane Wisdom itself. Had Humanity sought the

Law of God through its heart, in place of through a microscope, many who now sit without and wonder about "the great mystery of life," would have come into a better understanding. We call that which our present capacity prohibits—"mystery;" but to Those above us, these things are no mystery. They are seen and understood. As the consciousness of man evolves, the phantoms of ignorance disappear like the mists of morning before the rays of the mid-summer sun. Thus, the only lock which bars any man's way into the sacred Temple of Wisdom is within the man himself. The Law of God bars no man from Truth. All are invited, but Law is immutable. It yields only to those who conform to Its requirements. If man accepts the conditions of Divine Law, he will surely attain to the results which this Law makes possible; but if he rejects these conditions—thinking his own ideas preferable to Absolute Wisdom—it will be necessary for him to realize the fact of his own individual littleness, before it will be possible for him to attain to much of this Wisdom. Only as man becomes willing to cast aside his small personal self, can Divine Law fill him with the one Great Self. "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally," is the advice of *One Who Knows.*

Not only our individual Globe, but likewise our whole Planetary Chain is constantly taking upon itself a lesser degree of density. In order to meet future conditions men, as well as these Globes, will do well to follow the general trend of progress which is now being carried forward on the ascending arc of the Major Cycle or Great Kalpa of Evolution. Nature (that is, the Monads below the Human Kingdom) responds to the Will of the Universal Law; but man possesses Free Will and has the power to defy this Law and—as far as he is individually concerned—to thwart Its purpose. If man gives the love of his heart to material things in place of giving it to Spiritual Realities and persists in this offense against himself, as well as against Deity, for many incarnations, he has, by such a course, rejected the Will of the Law and has cut himself off from the help which the Law holds out to him. The love of matter is the enemy of man. It is the "serpent" which glamours the unregenerate soul, causing her to seek the false in place of the true. Matter is an instrument of Evolution. To man it is a good servant, but a most dangerous master. The man who gives to it the chief place in his

affections has exalted that which is powerful to produce crime and suffering, and under some conditions, annihilation itself.

Man does well to awaken within himself Spiritual Consciousness. We are taught that Spirituality will be a Fifth Round necessity. This is not, however, an arbitrary decree, but comes through the knowledge of the natural Processes of Evolutionary Law. Each Round brings its own individual conditions and requirements, and only as entities are able to meet those conditions, and respond to those requirements, can they exist among them. To illustrate: The natural condition of a fish is to be submerged in water, as water is the necessary Element for all life expressions at the "fish stage" of Evolution. As long as this entity is in the body of a fish, it must conform to those Principles of Law which establish these conditions, for, when arbitrarily lifted out of its proper Element into the next higher Element (air), further existence becomes to it impossible. The only way the entity, within the body of the fish, can escape the limitations of that Element (water) in which it finds itself, is by evolving a degree of consciousness beyond the "fish degree" in Evolution. The entity will then naturally pass into a more advanced form which will place it under different conditions. This same Principle can be applied to the Evolution of man in regard to those conditions of Spirituality which will obtain in the Fifth Round, and deductions can be made accordingly. As Divine Principles can not be changed, the only way for any entity is cheerfully to meet and work out those Lessons placed before it by Evolutionary Law. Spirituality is, for man, one of these requirements and a very necessary one. Most fortunate is that man who grasps this truth and builds into himself that Spiritual Element, without which, all else becomes a failure; this, for the reason, that God is Spirit, and that apart from God or Spirit there is, for man, no such thing as Eternal Life.

PART FIVE

"Men of righteous deeds, whose sins have come to an end,—they, freed from the pair of opposites, and delusion, worship Me, persevering in faith." All true Teachings in both ancient and modern times have held up to the world the necessity of faith. The above quotation taken from the Bhagavad Gita, which is one of the Sacred Books of India—a book thousands of years older than the Hebrew Bible—acknowledges in many ways the necessity of Faith in the Source of all Wisdom and Life. Men "whose sins have come to an end" are those who have paid their debts of Karma. They are those men who have evened up their account with Divine Law and by righteous living contract no more debts of suffering. They are those who are freed from delusion by becoming one with Wisdom or God. These men are no longer under the Law, for the reason that they have become one with the Law. Such men have achieved Divine Manhood and are, in very truth, from henceforth, Sons of God.

FAITH

"Whatever is one's faith, the same he is."*

Faith in the sureness of Divine Law is the hope and consolation of the just. Faith is that Light which radiates from the soul, casting its Rays before, revealing the Path of Truth. The soul that has not the Light of Faith within, to guide, loses its way, and knows not where to walk.

All the great enterprises that have been accomplished in the world have been conceived in Faith, and brought forth through labor. Often the labor has proved painful and hard to bear; but he who has the power of Faith counts the sacrifice of labor as an humble offering, which he gives with gladness of heart and gratitude unspeakable. Faith is to labor that which soul is to body. By not having sufficient Faith or soul from which to draw life, many activities fail to produce. Man needs Faith shining within and radiating, into his efforts, its vitality, touching them with its powerful Light, and strengthening and directing by its pure vision. Faith is not—as some might suppose—a weak sentiment which is unsubstantial and of little importance; but Faith is the Spiritual Power which moves the world—which manifests in each and every department of life. It is at the root of every success. It is the vitality of success itself. The power of accomplishment is not all in effort; neither is it all in Faith; but Law, working through the Faith of man, supplemented by earnest effort, brings forth the necessary results to carry on the Plan of Evolution.

It has ever taken something greater than intellect to see God. Again and again, the Divine Master held up to His disciples, to the multitude, the poor, the halt, and the blind, the doctrine of Faith. Again and again, He set at naught the philosophy of the worldly-wise and demonstrated that the Faith of the humble and the unlettered was far more potent than the gift of intellectual attainment. Again and again we hear the Master say, "According to your Faith be it unto

*Bhagavad, Gita, 17:3.

you." He who knows the Law sees that It contains the same Principles as in the days when Our Lord taught and labored, loved and sympathized with men upon the Earth, when He healed their aching bodies, comforted their hearts, and brought peace to their souls. The words of the Master, "According to your Faith be it unto you," should be kept ever before the mind, for, to the soul, believing goes before seeing, and they who see not, walk in darkness. In Material Science, man believes that which he sees; but in Spiritual Science, this is reversed, for here, man sees and becomes that which he believes. This is why Faith is so necessary. Let man have Faith in God, and that Faith will find a way to remove the mountain of difficulty which looms so big, and so discouragingly before him.

Many times we hear the Master saying to His children, "Thy Faith hath made thee whole," but sometimes we, like Peter, seeing "the wind boisterous," begin to be afraid, and as Peter, we begin to sink beneath the trying conditions of life. Then within our hearts we hear the reproof of "O thou of little Faith, wherefore didst thou doubt?"

In the Fourteenth Chapter of Matthew, we are given a perfect demonstration of the difference between man's Faith in God, within himself, and man's Faith in God, outside of himself. When Peter's Faith was centered within his own soul, he had power to overcome all difficulties within the soul; but when Peter lost Faith in the God within, he began to sink beneath adverse conditions. Then he remembered, and cried to the God without, that is, God individualized in the Master-form; and as he cried, the Master did for Peter, just that which He does for every man who earnestly calls upon Him. The Master put forth his hand and rescued him. It is shown to us that Faith, and Faith alone, upheld Peter when he started to go to the Master, for Peter, walking fearlessly and successfully upon the sea, and Peter, sinking beneath the waves, was the same man, under the same conditions, save one: the man had lost his Faith in the Power within; and losing this, he saw that he must turn to the Master for help. Here is also our sure appeal, for, if we have not always the Grace of Spirit to see God within, we can realize the Christ Master without—the Divine Man who ever puts forth His Hand, in love, to save all who humbly, and earnestly call upon Him. Man, recognizing the sufficiency of Law,

realizes that with Those who watch over and care for Humanity, no call is unheard; no appeal is neglected.

The same Faith that we have in the Power of Good within ourselves, let us have in the Power of Good within other men. Many times a man has failed because his family or neighbors expected him to fail. Many times a man has had the courage to make a noble effort, because some brother man gave him to understand that he had Faith that the power of a noble effort was within him. Faith makes realization possible. Children are especially susceptible to the influence of Faith. There is nothing which so works against the usefulness of a child as for him to lose Faith in himself. There is nothing that so stimulates a child to good deeds as letting the child know you have Faith that he can do good deeds. In order that a child may unfold naturally, the child's Faith in the Power of Good within himself should be constantly encouraged. No matter what a child does, he should never be told that he is a "bad child," for this robs him of his own self-respect; the child must be helped to see the imperfectness of his deed without depriving him of the courage necessary for future effort. There is not so much difference between a man and a child as we sometimes think. There are old and wise souls in small bodies, and there are young and unevolved souls in large bodies. The exterior form does not indicate the real size of the individual within. "Men are only boys grown tall." Prison workers are now trying the "experiment of Faith" on criminals, and find that almost unbelievable results are accomplished. Let us make a practical demonstration of the Power of Faith, by holding up before all men the possibility of true and noble lives, and, by our Faith in them, help them to have courage to live and manifest this possibility.

As man passes, in thought, from the seen to the unseen, from the known to the unknown, he must walk by the light of Faith; he must be guided by Intuition. He must go fearlessly, and humbly. As a child, he must walk upon his knees; as a child, he must be unafraid to approach his Father's presence.

The men who have attained to the highest possibility of Universal Law are the men who have had Faith in the Power of the Law. Not blind Faith, but Faith which is one with understanding is that which is needed in the world,—Faith in the power of good effort,—Faith in the power of kindness,—

Faith in the power of brotherliness,—Faith which sees that each worthy deed will produce a good result, not always the result sought, but the result which is just. If man has Faith in his heart, he will draw to himself the help which is needed, but if he lacks Faith, he will also lack the results of Faith. It is sometimes asked: "What of the Faith that casts out devils and restores to health diseased physical bodies?" To proclaim against such a power would be not only to attempt to set at naught the records of both profane and sacred history, but also Law Itself. However, we have been taught that this particular Faith finds its place in Occult Science under that branch known as Magic. For many ages, even before the appearance of the Master Jesus upon the Earth, Magic was known and used by men of pure hearts and lives, who had become familiar with this branch of the Sacred Science. Josephus says of it: "That skill which expels demons out of human bodies is a science useful and sanative to men."* Magic, it can be affirmed, is not that which in any way partakes of the supernatural or the miraculous, for, the men who use these powers are those men who know the Law and who are most eager to keep within It, and who make no pretensions of possessing individual power outside of the Law. Those acts which are called "miracles"—by the masses of Humanity ignorant of the Science of Life and the power which knowledge makes possible to man, over matter—are no more supernatural to men, Initiated into the Sacred Mysteries, than the Laws of Nature, which make a phonograph a possibility, are considered as supernatural by a Marconi or an Edison.

There is much that can be said on these subjects, but the greater part of this could be given out only by a man of superior wisdom and knowledge of the Law; however, there is not the slightest possibility that such Teachings will be universally disseminated by the Divine Masters until men have purified themselves sufficiently to receive them; in fact, purity of motive (unselfishness) is a condition necessary to true Magic. There is, however, another sort of magic quite the reverse in its results to those brought about by Adepts. During many ages the world has been caused much suffering through certain recognized Forces of Nature being misappropriated and turned into wrong channels. Among the ancient Atlanteans—people of the Fourth Root-Race—there were

*Josephus, "Antiquities" 8:2.

many sorcerers, especially during the Sixth Sub-race. Some of these men were renowned for their powers of Black Magic and were correspondingly wicked. Many souls upon the Earth are to-day paying Karmic debts for like sins committed in former lives. A wise Teacher has said: "Only the pure in heart can with relative security be guided by invisible powers." Power without moral strength to guide it is a dangerous possession; to the one possessing such power, the greater the power the greater the danger to which he is subjected. The way to God and to Eternal Life is the way of kind and unselfish motives and deeds. The man who most truly exemplifies his Faith in God is he who earnestly seeks to become one with the Divine Will.

One reason we can have Faith in the strength and wisdom of Universal Law is that Good alone is eternal. Evil cannot become eternized, for it was never intended that God should divide His Kingdom with that which is less than God. Were evil given equal power with God, then there would not be one Supreme Ruler of the Universe, but there would be two rulers whose powers would be diametrically opposite and antagonistic to each other. At times, evil seems to rule the Earth, but those who see into the Truths of Divine Law know that God is God, and that, regardless of outer seeming, the mighty Power of the Law never sleeps and is eternally sufficient unto Itself. While at certain times the weight of evil upon the Earth has been very great, yet it will never be possible for evil to dominate the Earth, for the reason that there is within Divine Law a saving Principle which provides against just such a contingency. That provision, is the truth that evil destroys everything in which it individualizes itself. In this way all that which becomes utterly useless and worthless to the Divine Plan of Life is, in time, eliminated and has no place, as an entity, within the Universe. This Principle has its incipiency—as have all Divine Principles—in the very Nature and Being of Deity. As God is the one and only Source of Life, they who reject Him also reject the Life which He radiates. This Life which God radiates from the one Source is spiritual in Essence. They who choose the true Spiritual Life and become one with this Life have, by such process, become Sons of God by, and through, the Power of Christ or the Spirit of God manifesting within themselves.

Between Faith and superstition there is a wide gulf. The former is of the Intuition, while the latter is of the in-

tellect which is liable to err and has no assurance within itself of arriving at a true understanding. In the past, much that men called Faith was really superstition. This uncanny monster, from the dark realms of man's own unregenerate nature, has led him into all sorts of unbrotherliness. Many of the atrocious deeds committed have been done in the name of Christianity and Religion. Man's Faith in his own personality, and his Faith in the Highest Principle within him are not the same, for in regard to the ordinary man, it is the difference between trusting in unregenerate human nature, and trusting in Divine Power.

Faith is written within the Heart of Nature. Through a sure Faith in God's sufficiency, Nature reaches out and finds her needed supply. Through Faith, the birds build their nests, the fruit-trees blossom forth their Faith of coming fruit. All Nature believes in the unseen Power, and responds to it in joy,—each, after its degree and kind, working on in Faith. Shall man alone doubt the Eternal? It can not be, for, no matter how much man proclaims his doubt, within all hearts—even within the heart of the untaught savage—Faith is a holy fact, a fact which neither suffering nor sorrow can crush out, a fact which time but serves to make more real.

O, great is Faith! May this true Priestess of the Soul lift high her sacred Light, so that its clear Rays may dissipate all phantoms of doubt. Fear not, for fear is unto Faith as darkness unto light; and as light overcomes and casts out darkness, so shall the Light of Faith cast out all fear. Let us seek for strength to walk upon the sea. Let us feel the immutable Rock of the Law beneath our feet. Let us remember that the Hand of the Master is stretched forth to save all who call upon Him. Walk in Faith. This is the word for all. Trusting Divine Law, let us radiate into the world the Light of Faith, and through its Power, bring forth the works of Faith.

While at the present time there is much imperfectness in the world, nevertheless, Humanity must not lose Faith in the Power of Good which abides at the Center of its Being and which ever radiates Life and Light into the hearts of all who will receive. Seeing our selfishness, we must remember that many have passed beyond the power of the fallacy of separateness. Seeing our unbrotherliness, we must remember that brotherhood is, with some, an Established Fact. Let

us keep in mind that whatever has been accomplished, through Divine Law, is still possible. Humanity has the same Law through which the Elder Brothers have achieved Divinity; moreover, Humanity has the help and encouragement of these Elder Brothers, who, while regretting all misunderstanding and disobedience, will never withdraw Their help as long as one man shows a disposition to profit by it. Humanity may be small in many ways, but at times, it gives evidences of qualities which are more than human. Like the lightning which, for an instant, pierces the storm-clouds of the world's night, illuminating the dark places of Earth, so do these flashes of Faith and Inspiration, from the soul within man, pierce the selfishness of the human personality and blaze forth in such noble acts that we are forced to recognize the relationship between the Divine Parent and His little child--Humanity.

THE HOPE OF NATIONS

"Where there is no vision, the people perish: but he that keepeth the Law, happy is he."*

Lest we become blinded by materialism, lest we weaken ourselves through luxury, lest we neglect those inner spiritual conditions which are essential to our national and individual life, it is well for us to pause and consider what influence our choice of thoughts and deeds will have upon the world and upon ourselves, for that, which determines the weal or woe of a nation, depends on the choice of its people. It is the same spiritual element in nations, as in individuals, which makes for usefulness and stability.

Are we—as a people—to follow that old fallacy, that the only interest of a nation is self-interest, or are we to seek to exalt and broaden our understanding of the purpose of life, and the purpose of nations, into something more unselfish than our own racial and national well-being? Have we, as a people, a national ideal; if so, is it a higher ideal than the one possessed by us a century ago? The Path of Evolution is strewn with rejected ideals, for, our ideals, as our garments, must be changed with our growth. The thoughts, which a few years ago seemed to us so lofty, are repudiated by us to-day as unworthy; and to-morrow, those of to-day will be, likewise, rejected. For many ages the highest ideal which any nation could grasp was that of patriotism. In the name of "patriotism," much that has been good, and much that has been evil, has been done. It is quite unnecessary for any one to rise up and proclaim that which is so obvious to all, for, each thinking man realizes that the word "patriotism" has been used as a shield, behind which many unjust and atrocious deeds have been committed. It is possible that the true meaning of this word is not yet, by us, well understood. If its meaning is Justice and Brotherliness, within one nation, with the same sentiments of Justice and Brotherliness for all other nations, then patriotism is a lofty ideal; but, if it signifies Justice and Brotherliness *only* for one's own nation, and injustice and unbrotherliness for all other nations, then it has taken unto itself a meaning of separateness and self-

*Proverbs, 29:18.

ishness which, in time will act as a destructive force within the nation thus interpreting it. The poison of selfishness produces the same effects in man collectively as in man individually. The fallacy of national selfishness is now being exemplified to the world.* Again and again, Humanity—through lack of Spiritual Vision—has placed this lesson before itself; thus far, the lesson has been imperfectly understood. If out of the present misery and woe, this lesson can now be learned, the blood of millions will not have been spilled in vain.

Within Divine Law the fundamental fact of all human relationship is based on *unity*. That Human Brotherhood is not more universally recognized, in no way sets aside this Principle. The world will continue to scourge itself by disobedience to this Law until it has demonstrated, conclusively to itself, the truth that the hope of nations, is in its recognition. *Restricted brotherhood, as it is applied within individual nations, has been somewhat tried out. It has failed to produce the desired results, for the reason that restricted brotherhood breeds prejudice, antagonism, and separateness. These are the very fallacies which Evolution itself seeks to overcome. The idea which is in accord with Divine Law, and which has within it the power of bringing harmony out of strife, is Universal Brotherhood. A practical exemplification of this Divine Principle, by the nations of the world, would likewise mean Universal Prosperity, Universal Kindness, and Universal Peace. Universal Brotherhood would be as successful in working out ideal conditions among nations, as restricted brotherhood has been successful in working out discord. It would be successful for a most powerful reason, and that reason is that the whole force of Divine Law would be back of it.* Universal Brotherhood in no way conflicts with *true* patriotism, any more than friendly relationship among neighbors interferes with duties to one's own family. Each nation is supposed to watch over, and—as far as possible—promote the well-being of its citizens; but that does not mean to infringe on the rights of other nations, for, according to Divine Law, Justice *alone,* can promote the well-being of either. When men sacrifice the rights of other nations—to that which they consider the success of their own individual race and nation—they invite to themselves the affliction and suffering which is sure to follow in the wake of selfishness.

*June, 1916.

This, however, is not brought about by the desire of a personal God to "punish" guilty offenders, but follows naturally through a Principle of *impersonal Law*. This Principle returns the Karmic effect of each force to the center whence it was radiated. Thus, if the force sent out is beneficent, it returns as a blessing; if maleficent, as an affliction. To cause suffering is to invite suffering. It is not possible for either men, or nations, to circumvent the Justice of Divine Law. For many ages, we have scourged ourselves through unbrotherliness. *It is time to seek understanding, in order that we may rise out of our own ignorance and put an end to the world's self-inflicted misery.*

Help may come from without, but that power which saves and redeems ever comes from within. This applies equally to individuals and to groups of individuals. Other nations may come to the help of those peoples who have exalted false teachings and unworthy motives, but unless the Leaven, which is sufficient to save, is inherent within the nation, itself, no other power can save it. What would have been the fate of the United States, in those sad days of slavery, had there been no strong and just men among her people,—men who knew that injustice to a younger race would work both ways for evil and that it would, in time, disrupt and cut short the national life? These men—who came to the help of their country, who placed right Principles above all personal considerations, who were willing to sacrifice to Justice and Brotherhood in order that these saving Principles could be upheld and become a part of our national policy—were as the Leaven, which, in the course of time, has leavened the whole lump of our national life, and has, as far as this people is concerned, forever stamped out the unsafe and unbrotherly institution of human slavery. We are, in this day of terrible injustice, turning our eyes Eastward and are asking ourselves if there can not be found within those nations, which at the present time are dominated by selfishness and impure motives, enough of the saving Leaven of sanity and justice to rescue these people from the destruction which they have, themselves, invited, for, if there is no saving power from within sufficient to redeem and regenerate, the help which comes from without will prove inadequate for their needs. Nations, as men, determine their own destiny. To seek to live in harmony with Divine Principles is the sure path to all that is desirable; but the nation or the individual

that rejects Kindness and Justice receives the suffering which disobedience to the Law is sure to bring. The hope of men and nations is in Righteousness.

It would be lamentable, indeed, should Humanity give itself as stupendous and as expensive an object lesson as the one which it has placed before itself, by means of the World War, without gathering from this lesson a deeper understanding and a greater degree of wisdom for the use of mankind in all future ages. Humanity has paid in life and suffering, as well as in many other ways, for this object lesson, and if the truths which it holds up are not thoroughly worked into the consciousness of man, all the terrible sacrifice which has been made will serve only as a temporary relief from present evil conditions, but will not be instrumental in rooting out, forever, the causes which produce such conditions. Through past ages there have been almost innumerable wars. We know that the World War is by no means the only great war that has been waged among men—often among men of the same race and nation—nor will it be the last, unless the *cause* of war is forever wiped out. This will come about as men attain to a clearer vision and a better understanding of the purposes and aims of human existence, and when men are willing to work with, in place of against, Divine Law.

Unregenerate men reason from the standpoint of effects, but Divine Men reason from the standpoint of causes. Men who recognize a Supreme Law see that certain causes are inevitably followed by certain effects. It is known that selfish and cruel causes will, in time, react on those who sent them forth and will, according to the degree of evil within these causes, bring to those, who generate them, suffering and defeat. Any man who has the power to read the Karmic records of a nation can prophesy as to its future. If a nation has generated enough evil causes to destroy it, such will be its fate, for there is no hope for men, or nations, outside of the Law. When all else fails, we can still have faith in Divine Principles. This teaches men that it is not a far-off God who saves either individuals or nations, but the power of Righteousness which abides within themselves. As the individual soul is redeemed by becoming one with Divine Purity, a nation also becomes strong and enduring in precisely the same way. It is God or Christ within man, who is to redeem the world. Such a redemption will be as reasonable as it will be just.

The power of Spiritual Vision blessed America when this nation gave to the people of Cuba their right of sovereignty, for it is not that which we wrest from the weak, by brute force, that makes us strong individually, or collectively, but that which we give to the weak through brotherly compassion. Selfishness would defeat us! Unbrotherliness would annihilate us! "In God we trust" must not only be stamped on our coin, but also on our hearts. If Nations seek to be truly great, they must place Righteousness before Riches, Intuition before Intellect, and Universal Brotherhood before Separateness. America has been the foster-mother of the waifs of the world. She has taken these home-seekers to her heart and has tried to teach them that Kindness is greater than name or nation, and that Brotherhood is above race or creed, for true Brotherhood is the Christ-Spirit manifesting in, and through, man. It is this Power alone, that can save the world; but shame upon that man who—after being allowed to share with a generous people the beneficent institutions which sacrifice and unselfish effort have made possible—ungratefully turns against his benefactors and seeks through envy, malice, and unbrotherliness, to destroy the results of centuries of patient human endeavor. Shame upon that man who accepts America's welcome and withholds his loyalty! Loyalty to this nation, however, could not mean selfishness and injustice to other nations. Are our hearts so small that they can contain but one object? In order to love one part of God's Earth, must we hate all other parts? In order to love one race, must we despise all others? In order to be loyal to our home-nation, must we seek destruction for our neighbors? The selfishness in men's hearts corrupts their vision, and they see not their own littleness. The Earth is One; Humanity is One; God is One; but in order to become One with God, Humanity must realize its Oneness with itself. It is impossible for man to hate Man and love God at the same time.

There is an important truth in regard to races and nations, which would, if understood, go far to explain world conditions, and would serve to awaken compassion in the hearts of men. It is the truth of *Soul-Age*. In God's universal family, age is as important a consideration as in the individual family. In the latter, we do not expect the child to conduct himself with the same judgment and consideration as a man. Neither can we expect from races thousands of years younger in the Divine Plan, the same kindness and lofty ideals, which

are possible to those races older in the Process of Evolution. In the Light of Divine Law, antagonism between nations is most absurd. Law is universal, and the Process of Growth is the same for all. It would be as reasonable for a father to seek to destroy his children because they are small and ignorant, as it is for older and more advanced races to seek to destroy groups of men who are but small *children—in very fact.* These children need to be taught. It is better for them, and for older races, to seek the good of their souls, than to seek the destruction of their bodies.

The Master said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Master recognizes within "the least of these," somewhat of Himself; and it is this Self—Flame or Spark, within the soul—that the human in man, chooses to crucify. There is no act that does this more effectually than unbrotherliness. The crucifixion of the Son of God is the universal crucifixion of Christ, as expressed within His Human House, where He is continually being denied and betrayed, by the "Judas" of man's own unregenerate nature. Upon the Cross where Humanity and Divinity meet, God is constantly crucified. Here the Universal Son makes oblation, within each soul, that all may learn the Lesson of Love. The Spark of Divinity, within each man, is sufficient to enkindle his whole being; but man can not love God and hate his brother at the same time. As long as nations array themselves against nations, and individuals against individuals, the world will writhe in agony, and the agony of the soul is greater than the agony of the body, for, by acts of unbrotherliness, the Christ-Love within the Heart of Humanity is pierced with sorrow. When man turns from man, then the darkness of human hatred envelops the Earth; then is its foundation shaken by discord and strife; then is the Light—which is the "Light of the World"—hidden from men's eyes; then is Spiritual Vision rejected by the people; then is the Cross, that emblem of the Unity of God with Man, changed by human selfishness, into an emblem of crucifixion, made terrible by persecution and unbrotherliness. As long as man hates his brother, so long will Christ be nailed to the Cross, so long will His Feet bleed and be unable to go on their mission of love, so long will His Hands be unable to do their great work in building the New City,—not a city of wood and stone, but the Holy City of Peace, coming down

from God out of heaven. As long as man gives himself up to unbrotherliness, so long will the Son of Man cry out in agony from the Cross: "My God, my God, why hast thou forsaken me?"

"Where there is no Vision, the people perish." They perish through their own ignorance. As God is Life, so likewise Hatred is Death. It is all the death there is. God and Love are one. He who has become one with Love has attained to Life Everlasting. All else shall fail! Is Universal Brotherhood then a myth? The Principle of Universal Brotherhood contains the vital truth which can redeem the world, and without which the world will never be redeemed. The Spirit of Christ, in man, is He whom God sent not "into the world to condemn the world; but that the world through Him might be saved."

What of diabolical implements of warfare—of poisonous vapors—of hearts filled with hatred? See you not that man is not only crucifying the Human, but that he is also crucifying the Divine? Humanity, by unbrotherliness is, like Samson, seeking to destroy itself by the power of its own strength, for, when the Pillars of Brotherhood are pulled down by a people or nation, that nation is sure to be crushed by their fall. There is no destruction for men, or nations, save the destruction which they bring to themselves. There is no suffering for men, save that suffering with which they afflict themselves. There is no hell for men, save the hell of their own creating. Each of these conditions is purely a matter of *choice.*

The turmoil of the present strife—the agonizing cry of the world for help, has aroused some souls out of their slumber of carelessness and inactivity, to compassion and usefulness. Above us, the Sinai of Immutable Law sends forth Its mutterings and warnings, amid flashes of Living Fire. While beneath, the fiends of darkness obsess the bodies of men and sweep the Earth with desolation.

The Masters of Wisdom send forth Their call for helpers, and again and again proclaim the truth that *the Hope of Nations is within the Divine Principle of Universal Brotherhood.*

IMMORTALITY

As man evolves into a reasoning, thinking Being, the question as to the future destiny of the soul becomes more and more a universal question which touches the whole of Humanity. Since the Third Root-Race, when the human animal was endowed with Mind by the Divine Progenitors, man has been the Temple of great and glorious possibilities. As he has become more conscious of these latent powers within him, as his spiritual faculties have evolved, and he has become aware of the fact that he is not exclusively an animal body, but also a reasoning entity, he has, at times, paused and asked of his own heart and of those men whom he judged to be wiser than himself, the great and all important question which Job voiced in the words: "If a man die, shall he live again?"

Primitive man, dominated by the lower animal desires, gives himself little concern as to any life beyond that expressed in, and through, the physical body, for, to the unevolved man, matter seems much more real than aught else. As man becomes conscious that he has needs and capacities other than those which are purely physical, and as he sees that the gratification of the carnal desires react as suffering, he gradually turns away from that which brings to him pain and disappointment. It is through unsatisfied longing, through testing and proving the insufficiency of material things that man is forced to turn to spiritual realities. The fact that matter, itself, is inherently imperfect makes it impossible for any to find upon a material plane the perfect satisfaction which each soul is ever seeking. Where there is matter there is limitation, and where limitation is found, there is evil. Evil is, of itself, inharmony and is the cause of suffering. This teaches us that within Spirit, alone, is our hope. The hope of matter is not in matter, itself, but is found within the truth that it is possible through Evolutionary Law, for matter to revert to, or be transmuted into, its First Principle or Primordial Essence. It is through the Power of Spirit, working in and through expressed form, that the Universe, as well as man, can be redeemed. While many lessons are necessary to man, the truth of the soul's need of God is the important and crowning verity. All Nature is seeking to teach this lesson to the

soul. Evolutionary Law does not seek to rock the soul to sleep in the cradle of matter or to give the evolving child material things which will soothe and fully satisfy it while upon the Physical Plane; on the contrary, all the processes and conditions of life tend to awaken the latent powers within man into a wholesome dissatisfaction with, and later into a distrust of, that which is material. When man is satisfied with that which he already has, he will not seek beyond his present condition, but when he becomes dissatisfied, then he arouses himself and begins to search for that which will satisfy.

The Divine Principle within the soul is ever seeking to bring man into the knowledge that he is verily a part of the One Life. In order to awaken within him a greater consciousness and teach him this saving truth, man receives shock after shock, both physical and mental. In sickness, in bereavement, and in death, the question, "If a man die, shall he live again?" has been wrung from the tortured soul. As man stands by the grave of those who on Earth were most precious to him, he longs to know the answer to this momentous question: "Shall I see my beloved again? Shall I again hear his voice? Is this an eternal parting? Must all the love of a lifetime go out into nothingness? Is my beloved dead to me and I to him?" At such a time, most terrible is the anguish of uncertainty. It is at a time like this that the physical senses seem to conspire to defeat the hope and faith within him, for, as he gazes upon the prostrate form of his friend, these outer senses say to him: "See, he is dead; there is no life in him; he has returned to the dust from whence he came forth"; and so he has, if man is nothing but a physical body. It is thus that the material phase of life ever seeks to argue against, and set at naught, those powers of spirituality which abide at the center of man's Being, and if he chooses to give the outer Senses precedence over the inner Powers, true understanding will be for him, under such conditions, impossible. There is no hope in ignorance, for the soul filled with ignorance is also filled with fear. Ignorance and fear go hand in hand and are both enemies of the soul. Ignorance has no lamp with which to light the way, but leaves man in the dark night of material existence, upon the restless Ocean of Life, with neither compass nor chart, to be buffeted hither and thither by human-made doctrines which do not agree and which not infrequently drive the bewildered man into the shoals of

despair. But, is it necessary for man to go on, age after age, in fear and in ignorance, ever being plunged into the depths of suffering and woe by natural and ever recurring processes of a Law which is absolutely immutable? Many have asked, "Is it possible for man, upon the Earth in a physical body, to fathom the mystery of life and death?" Many have undertaken to solve this question, but in the majority of cases these inquirers have made use of *wrong methods,* while back of such methods were motives which were often false and selfish. Many have had the temerity to challenge unseen entities upon the Astral Plane and to grapple with forces of whose nature they were entirely ignorant. As small and curious children can, by the turning of a wheel or lever, set in motion a powerful steam engine and start it on a journey of destruction and death, likewise, do small children on their Evolutionary journey, at times, invoke and set in motion forces which they lack the knowledge to turn aside and the strength to resist. It is not astonishing that many such efforts have been productive of loss of reason and, in some cases, of madness and death, for while Wisdom, Knowledge, and Understanding are possible to man, even while he is upon the Earth functioning in a physical body, yet there is a *right* way to obtain knowledge, and there is a *wrong* way which man may use in seeking to attain it. It can not be said that even the man who seeks knowledge of Occult Forces to be used for selfish purposes will receive no reward for his efforts; however, his reward is very often of the same nature as that of an ignorant boy, who, finding an unexploded bomb, seeks to demonstrate to himself its possibilities.

Those men who have been successful in working out the problem, "If a man die, shall he live again?" and all other kindred mysteries, have been men who were grateful to accept the methods prescribed by a Just Law. In other words, they did not seek to filch from the Sacred Storehouse of Eternal Wisdom that for which they were unwilling to labor and earn through right methods. Such men as have attained to Mastery have, through untiring zeal, emancipated Themselves from the causes of illusion, and by much labor they have earned, through the Law, a knowledge of Secret Wisdom. Thus, They have successfully worked out those problems which many Materialists still proclaim as "unknowable." This has not been accomplished through any abnormal processes, for it

was recognized by these Men, as it has been acknowledged by all Men in both ancient and modern times, who have achieved Divinity, that the true Path to God—therefore to Understanding, Knowledge, and Wisdom, and to all else that is necessary and pure—is a love of Divine Law, and a mighty and determined effort to become Its Will. Knowledge and Wisdom flow into the man who thus seeks, as a fountain into its channel. Again and again man has been told to live the Life if he would know of the Doctrine. The same Law through which the Divine Men worked out the problem of life and death can likewise be used by all other men for the same purpose. The instruments necessary for the investigation of processes Occult, and beyond the power of ordinary physical senses, the student can, by seeking purity, evolve within himself. A study into the hidden processes of the Law of Evolution proves, to those who take the time for such investigation, that man is a complex Being of many powers and possibilities whose physical expression or body is but one and the outermost of these various phases, and that this expression is in no way the real individual. When man realizes that during his Evolutionary unfoldment hundreds of these bodies have been used, "life" and "death" take unto themselves a new meaning and the question, "If a man die, shall he live again?" becomes answered through a better understanding of the Principles of Divine Law. Then it is realized that it is the body, and not the man, that has died. The man has simply withdrawn from one vehicle which has served its purpose, in order to manifest in another vehicle better suited to the conditions of the plane upon which he is now required to take up his temporary abode; therefore, had Job's understanding of Divine Law been equal to his patience, he never would have propounded this question relative to the continuity of life, but he would have known for a verity that when man ceases to manifest upon the Physical Plane, such a fact in no way indicates that he has ceased to live.

Those who have some understanding of Evolutionary Law realize that life is a process of change and that many of their friends, who have for a time withdrawn from the Physical Plane, while without physical vehicles are, in truth, much more alive than some others who possess such bodies, for true life depends upon evolved Spiritual Powers and not upon Material Manifestation. *He whose soul is most pure and most*

conscious of God is most alive. He who is altogether impure, who has no Spiritual Life within his soul is in a true sense already "dead in trespasses and sins." The Master once said: "Let the dead bury their dead,"—thus recognizing the standard of spirituality as the standard by which to measure life itself. In a true sense, man does not live "again," but *he continues to live.* The Pilgrim Soul migrates from plane to plane, from condition to condition, from one state of consciousness to another state of consciousness. Change is not death. To the evolving soul the continuity of life is a fact within Law.

At the present time when the occupation of the world has turned largely to exterminating the physical bodies of the Human Race, all sorts and kinds of people are asking to know more about life after the death of the physical vehicle, and to know the truth in regard to immortality. Philosophers, Scientists, and Religionists have all sought to unravel the mystery of life. Many have sought through the instrumentality of the senses. Among these are included many Physicists and Material Scientists, earnest men who seek unlimited understanding through limited matter; but a few searchers after Truth have gone straight to the Fountain of All Wisdom, and through those Powers within the soul, which are able and sufficient to bring them into true understanding, have gained a knowledge of the Divine Plan. God alone Is Wisdom. As man partakes more and more of Divinity, he also partakes of the Wisdom which God Is.

It is well to ask what really constitutes immortality. Is immortality a state of consciousness to which all souls ultimately attain? A process which Cyclic Law works out within man and bestows on each soul irrespective of individual effort? or does immortality also depend upon conscious, individual choice? In other words, is immortality a free gift of Nature to all souls regardless of individual will, or is immortality something which each Ego must achieve individually through the Universal Law, much as he works out and builds into himself a knowledge of music, of mathematics, or any other good thing, which, through effort on his part passes from a latent possibility into an expressed actuality? Is Eternal Life a state which is ultimately to be forced upon each soul regardless of that soul's volition, or does man have the choice of deciding for himself whether he shall become eternal, or cease to be?

Through the Pairs of Opposites found within the Cosmos, man is given a basis upon which to rest his powers of judgment and discrimination. Light without darkness would be incomprehensible; good without evil would not be appreciated; virtue without temptation would be without merit; knowledge without sacrifice of effort would be without justice. To give to any soul that which it has not won for itself through Principles of Law, *equal to all,* would be to set aside Justice and commit acts of favoritism. Injustice is the very antithesis of all that is Divine. The teaching of injustice—that it is possible for man to escape the results of his own acts—is a crime, not only against Divine Law which it seeks to set aside, but also against Humanity, for, being utterly devoid of truth, such a doctrine proves a snare to the soul. Man has but one hope of immortality—that hope is in attaining to Purity through the Law. When the soul has become One with man's Highest Principle, when she has become permeated and vitalized by the Divine Spirit, united in an indissoluble tie which is eternal, then man has become immortal. Spirit is to the soul as her Breath of Life, her Hope of Eternity, her Crown of Glory. Divine Purity is Immortality. The pure in heart see God, for the reason that only the pure are conscious of the Divine Presence. Divinity within man sees God, and, when conditions are favorable, hands down to the personality a knowledge of His Divine Nature. When the soul has attained to Oneness with Purity she has become Virgin, and in such a state she is worthy to become the Bride of the Holy Ghost and the Mother of Divinity, or the Christ Child. "Woe to the soul which prefers to her Divine Husband (Spirit) the earthly wedlock with her terrestrial body," says a Hermetic Teaching. Woe indeed! for she has through an unwise choice limited herself to that which is material, therefore to that which is of Time and not of Eternity. The man who desires immortality must purify himself through the means which Evolutionary Law makes possible. The Principle of Reincarnation offers full opportunity to the individual to gather all that which is necessary to his growth. The way to God is a plain, reasonable, orderly way. Time should not be wasted in a vain search after pleasure, for the purposes of this world are more substantial than the things of this world. He who devotes his life to seeking after pleasure will never be satisfied with the rewards of pleasure, for his portion will be pain and disappointment. Peace can be found only where Peace subsists.

Esoteric Philosophy teaches that the Mental Plane or Heaven World is not the eternal abiding place of the redeemed soul. Heaven is, however, a state or a place of rest and peace where the soul is refreshed and where the good efforts of past Earth experiences are assimilated, and become so much capacity for future usefulness. It is in Nirvana that the weary Pilgrim on Life's Cyclic Path must seek his true Home, for, until Nirvana is attained, he has not reached the Goal of his Evolutionary Journey. "And what is Nirvana?" interrogates the man who places all his faith, in faith, and who has little respect for a faith which in any way depends upon a knowledge of Processes and Principles. As to Nirvana, we have no means at our command by which we can prove or demonstrate to the skeptical man that such a plane or condition actually subsists; but, as the Power of Reason has more than once discovered the existence of sidereal bodies, ages before any mortal eye had power to recognize them; so also, the Intuition or Spiritual Mind of man can know, for a certainty, Truths which are beyond the ken of physical powers. Moreover, we have the Teachings of those Elder Brothers of Humanity who have evolved within Themselves the powers necessary to the investigation of such subjects and whose judgments and words can be trusted. There are also other men who have tested the truthfulness of some of the Teachings set forth in the Wisdom-Religion, and in such ways have established, for themselves at least, a belief in them, for, finding the Rule given, sufficient in helping them to work out a part of their problems, they are willing to trust it for all.

Materialists, who have not been able to discriminate and to grasp the fact of a state of absolute Subjectivity, have given out the idea that the meaning of Nirvana is synonymous with annihilation; but, we are taught by Esoteric Science that the very opposite of this is true. When man has purified and has gathered to his one Spiritual Center, all the powers of his Microscosm, then man has ceased to *exist*, but that does not indicate that he has ceased to be. When it is said that in Nirvana, life has attained to a state of Absolute Spirit, it is not meant that any part of life has been rejected or annihilated; on the contrary, such a statement signifies that all life in Nirvana, has been absorbed into the One Universal Spirit, and that perfect Oneness and Union with the Infinite has been attained. The Monad has then reached that condi-

tion where the "Spark" is gathered up into the "Flame." To say that Nirvana is a state of consciousness where "no thing" exists, is true, for Nirvana has to do with *realities* and not with things. The spiritually blind man, not being able to distinguish the difference between "no thing" and "nothing," has believed Nirvana to be one and the same as annihilation. The man who has reached Nirvana has passed from a state of Objectivity into a state of Subjectivity. He has attained to the Goal of Human Evolution and is freed, through the Law, from the necessity of future incarnation. As the Karmic debt of such an one has been paid in full, the man has earned the bliss which Nirvana now offers. A Nirvani is one who has traversed the great Cycle of Life and has returned to His Father's House, victorious and triumphant through the Power of Divine Law. We are told that while there are some men who have attained Nirvanic Consciousness in the present Fifth Race, the average Ascetic will not have faculties sufficiently evolved for such attainment until the end of this Root-Race, and in the Sixth and Seventh Races. No human mind can conceive the immensity of that which is spoken of as "Eternity"—it being a Period of Duration beyond human power to encompass; still, in the Great Plan, our present Evolution, as stupendous as it is within itself, presents but one Maha Kalpa in the Universal Idea of Evolution. Man is given to understand that the Monad will be granted, upon higher Spiritual Planes within Nirvana, other opportunities for usefulness.

Salvation is not that which is compulsory, but that which is optional. Each individual is given Free Will, and as man chooses those causes which work for, or against, his spiritual progress, he determines his future destiny. "To be or not to be" is a question which stands before each Ego. It is the all important question of life, and to work it out to a successful conclusion is the real object of life. As is reasonable, each man is saved by the Power of Spiritual Life individualized within himself, and not by the death of the physical body of any other man, whomsoever. The lesser can not save the greater. Man becomes Immortal by accepting Christ, not only in word but in very fact, and to the Evolutionist that Fact means to become verily a Son of God or a Divine Man. The awful fallacy that one man could pay the whole debt of unregenerate Humanity has served, for centuries, to retard spiritual Evolution. There is no more truth in this saying, when taken in a literal or material sense, than there would be in the declara-

tion that all human bodies could be nourished by the food consumed by the body of one man. There is still much superstition in the world. When Universal Law is more universally accepted and better understood, the Wisdom-Religion—which for many ages has been held up to the world by the Divine Masters—will be recognized as the most profound, the most reasonable, and the most common-sense Teaching that Mind could conceive, for, being founded upon Eternal Verity, It is Wisdom, Itself.

The teaching that the soul is inherently immortal is, for many reasons, a pernicious doctrine and does harm, as does any other teaching which is not true. Each soul has within it the possibility of immortality, but this latent possibility becomes a fact only as the Process of Regeneration within the soul is accomplished. In other words, each soul must earn its immortality through its Love of Divine Law and through the good efforts of the individual in his various incarnations. *There is no pathway which leads to God, save the one which is just.* To tell a needy man that his soul is already immortal, when much earnest effort is still necessary, is doing him a great injustice. Within the Law all good things are possible, but in order to receive any one of these, the conditions which the Law prescribes must be met.

The Path to Nirvana is the way of justice and humility. It is the way of unselfish well-directed effort. It is, also, a way fraught with difficulty and danger, but whatever else this way may be, it is a possible way for the soul of man to attain to Eternal Life, and this truth should be sufficient to stimulate each individual to a greater degree of earnestness in seeking to build into himself the conditions necessary to Immortality.

PART SIX

As an acorn can become an oak, only as it is planted in material conditions, and as it receives experience through such conditions: likewise, the soul of man can evolve from a Seed of Divinity into an actual Son of God, only as his soul incarnates again and again upon the Physical Plane, and receives, on this plane, the experience necessary for growth. As the idea of the oak-tree lies dormant within the acorn until awakened by the natural Processes of Growth, also the Image of the Divine Man lies concealed within the heart of each individual until Evolutionary Law has brought it forth into outer manifestation. Our present Evolution has but one object—man: man in his highest and ultimate perfectness. All life is struggling to reach the possible goal of Divine Incarnation upon the Earth.

REINCARNATION

The Principle of Reincarnation is necessary to the working out of the Divine Plan. Nothing in the Universe that is imperfect is exempt from this Principle of Law. Only through the Law of Reincarnation is Divine Perfectness made possible. To attain to the ultimate of Wisdom and Purity in one short lifetime is beyond the power of any individual. The Law of God requires only that which is reasonable and possible; therefore God's Cosmic Son (the Universe and the fullness thereof) is not expected to leap into perfection, but is given sufficient opportunity to work out the Problem of Life according to careful and thorough methods. While perfection is the Goal of Life, in order to know how to choose between that which is perfect, and that which is imperfect, man must be given sufficient time in which to evolve his powers of discrimination. The Physical Plane of Incarnation is that plane where man tests the results of his own choosing. This he is constantly doing. As he evolves a greater degree of mental, moral, and spiritual capacity, he rejects former ideas and methods and accepts those which were but yesterday condemned by himself, for, no man can, at any time, receive into himself more than he has power, at that time, to contain. Through individual effort capacity is evolved which enables man to attain to a greater degree of Wisdom, Purity and Understanding. The Principle of Reincarnation—as all other Principles of Divine Law—is universal in its nature. Reincarnation is a part of the great Evolutionary System by means of which the Divine Seed, breathed out from the One Life, finds proper soil in which to germinate and grow into a Divine Being, and thus fulfill the command "Be ye therefore perfect."

To the unregenerate soul, reincarnation is both a friend and a necessity, without whose help Eternal Life would be impossible. Perfection, alone, is able to excuse any Ego from further necessity of rebirth. As long as man has one desire other than that which measures up with Divine Principles, he will be given the opportunity, on the Physical Plane, of meeting

and overcoming that imperfect desire. All Principles of Divine Law work to a purpose, but when that purpose has been accomplished in any individual of any particular degree, that one is free to pass on to the next higher state of consciousness. That man, in whom the Principle of Reincarnation has worked out Its purpose, is forever liberated from the necessity of a physical body. In the Eighth Chapter of the Bhagavad Gita we find these words: "All the worlds from the abode of Brahma are revolving again and again; but, O son of Kunti, on attaining Me there is no rebirth." It is the soul's unfinished task—the love for that which is false—the unpaid Karmic debt—the lack of knowledge—which brings the Ego again and again into incarnation. It is upon the Physical Plane, encased in a dense body, in the midst of temptations and afflictions, where each man must be crucified and resurrected, where he must receive the gift of Spiritual Baptism, and where, if ever, he must hear the Voice of Divine Love speaking to him from the Heaven of his own Innermost Consciousness proclaiming him as: "My beloved Son in whom I am well pleased." In all the worlds there is no rest for the Ego except in Deity. He who trusts the process of physical death to regenerate his soul, or thinks he can overcome imperfectness in the Heaven-world, where there is no imperfectness to overcome, is most truly deceiving himself. The individual who has triumphed over all earthly conditions, who has freed himself from carnal desires, who loves and keeps within Divine Law, has liberated himself from the power of matter. To such an one, matter has been a useful servant; but, not so, to the individual who has allowed matter to beguile and conquer him, for in such a case matter becomes the man's own worst enemy, that which has the power to destroy both body and soul. All outer form is but a means to an end. The physical body should never take precedence over the soul, neither should the body be loved for itself, but it should be respected as an important and necessary instrument in working out the Divine Plan. It is the vehicle through which all entities receive that experience and schooling without which progress would be impossible. Could all men look back through the cyclic Path of Evolution and see with what patient labor the human body has been evolved through ages so vast as to seem almost infinite, they would doubtless have greater respect for the Temple not made with hands, and would make a greater effort to shield it from that which pollutes and destroys.

While the body, itself, is unsubstantial and soon reverts to the Elements of which it is formed, yet, the idea shadowed forth in the body of man is the ultimate of all form expressions—the Human House wherein God, Himself, individualizes as Christ, the Eternal Son of the Most High.

Many ages ago, questions as to man's source, his growth and processes of manifestation, his goal and the possibilities within him, were all worked out by Esoteric Philosophy. As to man's physical formation, his body was seen to be the product of Law Involutionary and Evolutionary, or Force, Centrifugal and Centripetal, which carried each evolving entity through an almost unlimited number of transformations, each time placing the entity in a more progressed form as a higher degree of consciousness was evolved. It was seen that all matter is in a state of ever-becoming, that nothing material is fixed or stationary, and that spirit, not matter, is the cause back of all expression. They who seek for a *material* cause of life will ever be doomed to disappointment. Within man are recognized certain powers, which, while manifesting through the animal body, transcend animal capacities and can not be accounted for by any process purely physical. That man is greater than his vehicle—that he cannot be perfectly judged by this outer unsubstantial expression—was the understanding of ancient Philosophers. That matter alone does not offer any logical explanation for Mental, Psychic, Moral, and Spiritual Principles was clearly recognized; and the theories of men, who saw in the Genesis of Humanity nothing but that which was material, were repudiated. The important place given to Form, in working out the Universal Plan, is better comprehended as man studies into the Principle of Reincarnation, while at the same time the unsubstantial and evanescent nature of form is made equally plain. Unless the difference between personality and individuality is well understood, the idea of reincarnation will not be clearly comprehended. Nature gives man a new personality whenever he incarnates upon the Physical Plane, but the Ego or the Individual is ever the same. The Ego clothes itself successively in its various personalities. As a man who casts aside garments which are old and puts on garments which are new, likewise does the reincarnating Ego cast aside bodies whenever they prove insufficient for its needs. The Ego, which is held responsible for all transgressions committed by each new personality, must continue to suffer through these various personalities until Righteousness

has been brought down to Earth and Individualized within a Human Form. In order that man may build up a body worthy of the Divine Spirit, each Ego continues to send out personalities to glean wisdom. At the same time the Ego pays past debts and contracts new obligations. Only with such an understanding can man reconcile all the *seeming* injustice about him, with the belief in a Law of Perfect Equity. Man can think of each different personality as his garment, his vehicle for manifestation, his human habitation, his chamber of ordeal and correction; but he should never think of the personality as himself, for this is not the true idea and is not just to the Ego, who is in its nature as spiritual as the personality is material.

Through the outbreathing of the One Life, the formless and intangible Monads descend through Involutionary processes into conditions of ever greater and greater density. Immaculate, but ignorant, these divine Monads come down into incarnation in order to evolve latent powers within themselves, much as ordinary seeds are planted in the soil of Earth in order that they may have proper conditions in which to evolve from possibilities, into individual entities. While the Involutionary phase of experience is necessary to the growth of all Monads, and while matter is that instrument which makes this experience possible, yet, this descent of the Monads into incarnation is but a part of the work to be accomplished. As the Physical Plane is not the eternal home of these Monads, they must not only descend into incarnation but must also liberate themselves from matter and find their way back into their Father's House. This is accomplished through the process of Evolution, by means of which souls are redeemed from matter by the power of Regeneration and Transmutation. Reincarnation is an Universal Law which applies equally to all life expressions: Solar Systems and Atoms, Globes and Chains of Globes, Bodies Celestial and Bodies Terrestrial, Animals and Men—in truth, all living things upon the Earth are alike subject to this Law which obtains equally in great and small; all incarnate again and again in order that each Monad may work out its own individual Problem of Life. While Monads manifesting through some Kingdoms of Nature are ages in advance of Monads in other Kingdoms as to Evolutionary Unfoldment, yet, each Monad is but a part of the great procession which is ever struggling to attain the one universal Goal of Life.

Occult Science, as has been stated before, admits of no dead or unconscious matter, but posits that all things are conscious, each according to its degree of unfoldment. This degree of consciousness within the Monad places it within this, or that, form, from which it is liberated by Universal Law whenever the Monad has no longer need of such a vehicle. In this way, through immense cycles of duration, the Monads progress along the spiral Path of Unfoldment, successively passing through the different Kingdoms of Nature until they have received and assimilated every experience which these kingdoms offer. Thus, when the Monads have reached the ultimate possibility within the Mineral Kingdom they pass into the next higher Kingdom of Nature or the Vegetable Kingdom. The Monads beginning at the foot of the Evolutionary Ladder of this Kingdom mount rung by rung, by successively incarnating each time in higher forms of vegetable matter in order to receive the needed schooling which is here offered. When all the lessons taught through vegetable forms have been mastered, the Monads pass into animal vehicles, and for many ages find expression through such bodies. After incarnating in all degrees and conditions of animal life, from the lowest to the highest, the Monads at last achieve Humanity and become tenants of Human Bodies of the most rudimentary and primitive types. These various phases of monadic reincarnation, which have been so hastily reviewed, each represent eonic ages of duration—ages in which the Pilgrim-Monad has incarnated in, and struggled through, every degree and form of matter below the human stage. While the number of Monads evolving in each successive Manvantara is very great, we are given to understand that without doubt there is a limit to this number. We are taught that Monads receiving experience through a Septenary Chain of Globes are divided into seven Groups or Hierarchies; this classification being made according to individual merit and the degree of consciousness to which each Group has attained. All of these Groups are guided and influenced by a different Planetary Spirit, under which each one of these seven Hierarchies is born. Thus, each Monad has its own place within its own Group—that place, as ever, marked out by the Law of Eternal Justice.

Mighty possibilities await the Monad that has passed within the realm of the Human Kingdom, but for many ages these possibilities are not realized by the evolving Entity. Upon the Physical Plane man's Higher Spiritual Nature—save

as man merges himself entirely into the essence of the All-Spirit—is always more or less at the mercy of the outer personality. The Ego, young in human incarnation, is often dominated by the fierce animal desires of man's outer imperfect nature, and has not yet evolved sufficient wisdom to be greatly interested in a life beyond the physical; but, little by little, through the suffering, which evil acts return to their author by means of Karmic Law, human understanding is quickened and evolved and the Ego gradually comes into the knowledge of the necessity of right methods and the blessings made possible through them. A young soul is but a little child in the great School of Evolution. The same lessons must be gone over many times before they are thoroughly worked into the consciousness of the Monad. Those Egos who are slow to learn require many incarnations in which to work out their individual problem. Those who recognize that selfishness, sensuality, and ignorance are enemies to the soul and require energetic remedies, show their wisdom by seeking, through the power of a determined will and the saving grace of a continuous effort, to bring themselves, on each plane, into harmony with Divine Principles. Only by such means is the Monad released from its "mansion of woe" or the necessity of physical incarnation.

To deny the possibility of former lives for the reason that the individual acts of these lives are not remembered by the personality, at the present time, is not reasonable, for, what man can remember all the incidents of his present incarnation? The first few months of each human life are blank as far as memory is concerned, and yet that period of time was a fact as to actual experience. Many circumstances of each man's daily life are forgotten almost as soon as they have taken place; while he frequently sees "new" places which do not seem new to him; and sometimes he meets "strangers" whom he recognizes as friends of long standing. How many men can recall the exact time when they learned their letters? Yet, these men know how to read, and this fact is sufficient proof that at some previous time a knowledge of the alphabet must have been acquired. It is the same as to all knowledge possessed by men. Each separate talent is proof positive that past effort has been made by the individual along that particular line where progress is noted. Each Ego receives whatsoever it has earned. This is Divine Justice. The suggestion of the slightest favoritism within the Law would preclude the idea of Law Itself, which is impersonal and ab-

stract in Its nature. When it is realized that the memory of all past events, in which the personalities of all former lives have participated, is stored up within the soul, and that not one event is ever really forgotten by the Ego, the truth that men have the power to draw upon this fund of stored-up knowledge, within, and make use of it at the present time, seems reasonable. Without reincarnation there would be no such thing as continuity of life, and Evolution would have been impossible, for, if man were forced each time he incarnated in a new body, to begin in the kindergarten class of life, it would not be possible for him to become a graduate of this Human Evolution, which Esoteric Philosophy claims is not beyond the power of each individual.

We know that reincarnation is taught by the Divine Men; but were this not known, by what other process of reasoning could the uneven conditions of human life be explained, in a reasonable and logical way, without sacrificing the Immutable Principle of Divine Justice? There is but one answer: Such a process of reasoning has never yet been known, for no human intellect can take Justice for a foundation, and build upon it a theory that will explain why a man, who in this incarnation lives a most exemplary life, is the recipient of innumerable woes, while another man who lives a most imperfect life enjoys many of the best of Nature's gifts. It is for such enigmas as this that the Wisdom of the Law is alone sufficient.

The question is sometimes asked, "Does the Bible teach reincarnation?" While the Bible does not say in so many words, "Reincarnation is a truth," it substantiates that truth very clearly in more than one instance. In Luke the Ninth Chapter, we find the following question asked by the Master: "Whom say the people that I am? They answering said, John the Baptist; but some say Elias; and others say, that one of the old prophets is risen again." This is a plain admission that at least some of those people who were contemporaneous with the Master believed in rebirth, for, neither Elias nor the old prophets could come again to the Earth and manifest upon the Physical Plane to ordinary men, save through a physical body. Such a circumstance could be called nothing more nor less than reincarnation. In Matthew the Seventeenth Chapter, these words are found: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever

they listed." Here are two examples—there are others—which unequivocally set forth the Principle of Reincarnation. In the First Chapter of Luke, the angel Gabriel, in speaking to Zacharias when foretelling the birth of John the Baptist, connects his name with that of Elias. Again in the Eleventh Chapter of Matthew, in speaking of John, the Master, Himself, plainly said: *"And if ye will receive it, this is Elias, which was for to come;"* and then the Master added: "He that hath ears to hear, let him hear;" and to this last injunction we reverently say—"amen." If John the Baptist was the Reincarnation of "the Spirit and power of Elias," as not only the angel Gabriel, but also the Master gave out, then no other authority is needed to establish the truth of the doctrine of rebirth, for as to the question of authority, here is the very highest. Accepting the above statements from the New Testament, as true, it is found that reincarnation is sufficiently verified within the Bible to do away with any doubts which Biblicists may have in regard to this subject. In the Bhagavad Gita and many other Sacred Books—some of which are much older than the Bible—reincarnation is plainly taught again and again. For many ages Divine Men have given out this teaching to Their disciples, for They see that Reincarnation is a Principle within Divine Law, and there can be no better reason given for placing any teaching before the world.

The Great Incarnation is the Incarnation of God in the Universe—the Universe being as His Expressed Body. The teaching, that God sacrificed Himself in order to bring forth the universe, means that He circumscribed Himself in Matter, that He might give birth to myriads of individualized lives; all such lives partaking of, and sustained by, the One Universal Life. All that is expressed, or unexpressed, is contained in Him and lives by virtue of His Power and Love. God is far greater than His universe. In the Hindu Scripture we find these words: "Having pervaded all this universe with a portion of Myself, I remain." Again in the Hebrew Scripture, we are told that: "In Him we live, and move, and have our being." Man came forth through sacrifice, made possible by Love; and it is through Love, by means of sacrifice, that man finds his way back into the One Reality. Man can broaden his sympathies and purify his mind by keeping before him the truth of *universal* Reincarnation. By realizing the Path of Evolution as the one Path for all Life, he will encourage himself to see all Life-expressions as companions in this journey, and a

feeling of brotherliness, which shall reach even the least toiler in the way, will be engendered.

The Principle of Reincarnation is one of great wisdom, equally useful to all Monads, without which the Evolution of the soul and the attainment of Eternal Life would be impossible. It is that Principle within Divine Law which offers a means of growth to each entity, for, only by the aid of many bodies, could the Monad arrive at that degree of wisdom and understanding necessary to its needs.

THE CHILDREN OF ISRAEL

The journey of the children of Israel through the wilderness is looked upon, by some, as an historical fact; by others, it is interpreted according to an allegorical sense and is seen to contain much useful truth. By the latter interpretation, Moses is not understood as a human personality, neither is the wilderness thought of as a vast expanse of country. Nevertheless, Moses is considered as the Guide and Leader of the children of Israel, the only one able to deliver them from the bondage of Egypt, the only one sufficiently powerful to bring them into the Promised Land. As to this, there is not the least question or doubt.

In the Third Chapter of Second Corinthians, Paul tells us plainly who Moses is, and also states the reason why He is not better understood. These are his words: "We use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Moses, then, symbolizes the Divine Law, which the children of Israel are unable to see with clearness of vision because "unto this day the vail is upon their heart." This vail of which Paul speaks is spiritual blindness, the lack of evolved spiritual capacity within the man himself. Paul then goes on to explain that "when it (the heart) shall turn to the Lord, the vail shall be taken away." Then for fear that the word "Lord" might be misunderstood, he adds: *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."* In other words: When the heart of man has turned to the Law of God, the intuitional mind becomes illumined by the Spirit of Truth, or the "Lord" within the Temple of the man's own Being; and then the man is given the "liberty" of clear vision, as this Spirit of Truth or Christ, within the Human Temple, can

alone free the soul from illusion. To the materially minded or the unregenerate, Moses (Divine Law) is ever vailed; but, while this same Law has provided a way in which this vail can be lifted, this way must be sought out by the man himself. Moses, or Divine Law, is able to lead the children of Israel out of the "desert" of their own human ignorance; but in order to arrive at the "Promised Land" of Spiritual Illumination, they must lift their eyes in Faith to the "Pillar of Fire" above them, and at the same time flee from the "Egypt" of their own carnal desires. They will never be able to pass through the "Red Sea" and forever abide beyond Physical Conditions unless their astral foes have been vanquished by the way, for that which means life to the soul means death to her natural enemies. In order that she may live, these enemies must be submerged beneath that, which is, to her, a Wall of Protection and a Pathway of Safety. Until freed from these enemies of the soul, the children of Israel will fall again and again into bondage, for, they will—of necessity—continue to reincarnate in the "Egypt" of a Material Body, and thus be forced to suffer the burdens and ills of material existence. The journey of the soul, through the wilderness of its own unregenerate condition, could not be accomplished in one incarnation, but this journey comprehends Evolution itself.

Whether accepted as an historical event, or as a Spiritual Idea, the Tabernacle of Moses, built in the wilderness, contains the Key to much mystical Truth. It typifies the Human House of God, which has been built during the soul's long journey through matter. The Ego—as the children of Israel —has ever carried its Tabernacle with it. Could each man gaze backward along the Path of Evolution and see in how many parts of the world he has "pitched his tent," he would know himself as belonging to no especial race, country, or clime; but he would see himself as a dweller in many lands, a recipient from many nations, a brother of all mankind. The Tabernacle of the Israelites symbolizes Man in his Fourfold Nature. The Uncovered Court, signifies the visible Body of Man; the Holy Place or Covered Tent, corresponds to Man, Mental and Invisible; the Holy of Holies within the vail indicates the Soul or Heart of Man; while the Ark of the Covenant within which is contained the Host, the Rod, and the Law typifies the Spiritual Trinity within the Human Heart, placed there by Divine Love, at the Beginning. Many

have been the trials of the wilderness. The wanderers have hungered and thirsted by the way. Not understanding the Law, they have murmured against It. Not perceiving that they, themselves, generated all the causes which produced their suffering, they have thought of God, as a "God of Wrath." Not having had the purity of heart to see Truth, they have doubted, at times, if Truth subsisted. They have built altars to false gods. They have suffered the scourge of disease. They have been bitten again and again by the fiery serpents of their own astral nature, the carnal appetites within themselves. *It is this serpent of the dust—the very antithesis, and shadow of the true Serpent of Divine Wisdom—which men are to fear most, for the poison of its fangs is the poison of materialism and, to the soul, materialism is fatal!* Those, who have watched over the struggling masses in the great procession passing through the wilderness of matter, have ever held up the true Serpent of Divine Wisdom; and all who have looked steadfastly to the Law for help have been healed. From ancient times the symbol of Divine Wisdom has been a serpent, and it is for this reason that a full Initiate into the sacred Mysteries is sometimes spoken of as a "Dragon" or "Serpent." The eyes of all Humanity must be directed to the Wisdom of Spiritual Law, for, as each soul partakes of this Wisdom, the Son of Man is lifted up and, by the Power of Truth within himself, attains to Eternal Life. Before and above and hovering over these children in the wilderness of misunderstanding, is the "Pillar of Fire," or the Power of the Spirit, seeking to encourage, to strengthen, to guide. There are many who could be directed by this Power if they would lift their eyes from inherited superstitions and irrational dogmas and accept the truth of that teaching which says: "The letter killeth, but the spirit giveth life."*

All religious teaching that can not be applied to the need of the soul is of little use, for there is no power in Heaven or Earth whereby a man can be Regenerated, save through the one spiritual Power of Christ working within the man himself. It has been by following after *things*, and forgetting *realities*, that man has kept the quality of his mind material. The Tabernacle of Moses, when brought down to a mere material expression, is entirely useless to man, unless he can

*II Corinthians 3:6.

draw from this idea something for the soul, some truth that can teach and inspire him to a higher ideal and to a purer life. Many are turning away in sorrow from the dry, sapless husks which sciolists have for so long offered to them, in the name of "Spiritual Food," and are crying out for something nourishing and life-giving. As long as Humanity is fed upon "the letter" of allegorical teaching, from which the true Idea has been extracted, so long will the children of Israel wander in the wilderness and grow spiritually lean. Only the true "Manna" from above can nourish and feed the soul. This Spiritual Food, sufficient for their needs, "Moses" still offers to all men.

Humanity is, as a whole—according to Evolution—a little over half way through the "desert"; but that does not mean that some have not already passed into the "Promised Land," for, in this, as in all processions, there are those who go before, and those who lag behind. Those who have gone before have not forgotten the struggling souls passing through matter; and it is reasonable to believe that Those Men, who have already completed the Journey, have a better understanding of the way than the small children in the rear of the procession. It is to these great Spiritual Teachers that earnest seekers may look for help; however, as long as men generate vipers of hatred and unbrotherliness, which are sure to turn upon their creators, the Masters, Themselves, can bring but small aid, for They of all men know that Divine Justice is Just.

Something must be said in regard to the use of the words, "children of Israel," and "Jew," in the Hebrew Bible. Again an explanation offered by Paul seems reasonable. In Romans, the Second Chapter, we find: "For he is not a Jew, which is one outwardly." "But he is a Jew, which is one inwardly." Many facts bear out Paul's assertion that there is a distinction between an *outer,* and an *inner Jew.* The words "children of Israel" and "Jew," in the Old and New Testaments are often employed in a mystical sense to designate no particular race or people, but rather to indicate a class of men: Those souls who have chosen God. *The saying that, "He came unto His own, and His own received Him not," has been much misinterpreted, as it has been taught that the term "His own," is indicative of the Hebrew race; but in accepting this narrow construction, we rob the mission of the Christ-Man to the Earth of one of its most powerful ideas, that of universal and*

impersonal compassion—a compassion that knows but one race, and that race not confined to any one type of mankind, but to that abstract, conglomerate, Human Race, which is, at all times and in all parts, needy. The idea of a patriotic Christ is unthinkable! A mission that even savored of racial or national preference would be less than divine. "He came unto 'His own,' in the sense that He came to those who were "Jews" inwardly; that is, to all those who were willing to receive Him. The real "children of Israel" or "Jews" are not always, therefore, of Hebrew birth. They may not be people of great advancement, but they are seekers of Truth and can not be classified with the "Gentiles," who are known (at least in the Hebrew Bible) as the worldly minded.

Much of the teaching of the Hebrew Bible (both the Old and New Testaments) is clothed in parabolical and allegorical language. Most often this outer symbol or garment has been accepted as literal fact, and the inner Spiritual Verity has been rejected, usually through fear of being at variance with an "accepted" interpretation. Each man receives spiritual teaching, not according to the purity of the teaching so much as according to the quality of his own mind. The Materialists —and there are many—see only the garments in which Truth is dressed. The Intuitive see the Verity, each according to his capacity. *All Scripture, that is true, is founded on Spiritual Law, and not upon Human Events.* The Regeneration of the soul depends not upon history—either ancient or modern—but upon the Faith of the individual man in, and his co-operation with, the Spirit of Truth which abides within the Holy of Holies of his own Human House.

THE TEMPTATION OF EVE

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."*

Deity is not only Father-God, but also Mother-God. Man, having been made in the Image of God, partakes of His dual Nature. Therefore, in a true and spiritual sense, man is not only man, but man is also woman as well as man. On the physical plane, sex is expressed by means of form, but in Essence, sex is not form, but Principle, and has its incipiency in Divine Being. Therefore, having been made in the Image of God, man partakes of this Principle of the Dualty of Sex. Exteriorly man is Adam, or Body; interiorly he is Eve, or Soul.† Thus, one individual constitutes, not only Adam, but also—and at the same time—Eve. With reference to Principles, the *within*, of any individual, is of the Feminine Principle; while the *without* is of the Masculine Principle. For this reason, the "helpmeet," which God or Divine Law gave to Adam, is the Interior Principle within man which is mystically spoken of as "Eve" or the "Woman." It is that part of man which transcends the physical, and which, in an unfallen state, is Adam's true guide, but it is that which, in a debased state, not only leads Adam astray, but also brings much suffering to "Eve" or the Soul. The great allegory of the Temptation and Transgression of Eve has within it a profound truth, when interpreted according to a spiritual significance, but becomes, when corrupted and materialized, a most unreasonable dogma.

As Eve is that principle within man that has, within itself, the power of Spiritual Intuition, it is therefore, to Eve or the Soul within, that Adam was forced to look for help and guidance; and it was on her that Adam placed the blame of his own transgression; and he was just. Adam, of himself, did not have, apart from his Soul, the power to distinguish between Good and Evil; it was, therefore, to his Soul, and to her alone, that he must go for this help, and when she failed him, then there was for him no help. Thus, when

*Genesis 3:13.

†"Eve" refers to the unregenerate soul; "Mary" to the pure or regenerate soul.

called to account, he did well to make answer: "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Intellect, or the Adam-mind, is not, of itself, sufficient, to keep man in the path of rectitude. When Intuition, or a man's own Soul, fails him—as she sometimes does —then, indeed, he is reduced to terrible straits.

Now, the penalty of disobedience which God, through Divine Law, pronounced upon Adam and Eve (or Body and Soul) was not the same. To the outer man, was said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This, we know, is the fate of Adam or the Human Body; but God spake not after this fashion to Eve or the Soul; for, "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." In other words, God told Eve that by eating of the "forbidden fruit," she had multiplied her sorrow and had made it difficult for her to conceive and bring forth Truth. Many theories have been advanced as to what this "forbidden fruit" really signified. That which is forbidden to the Soul is that which is forbidden to her by virtue of her own necessity. In fact, *Divine Law Itself is the Will of Necessity, for within this Law are no arbitrary commands, but only Principles necessary alike to man's peace and life. God does not ask man to be obedient to His Law in order to manifest Divine Authority, but man is asked to be obedient to the Law, because such obedience is the only hope of the Soul!*

There can be, for the Soul, but one sort of "forbidden fruit." This "fruit" is judged by its quality, rather than by a concrete expression. In other words, the Soul is inherently of Divine Nature, and therefore can be nourished and sustained *only* by that which is also Divine. This source is Spirit. All the life which is possible to the Soul is the One Universal Spiritual Life which vitalizes and sustains it, and without which it ceases to subsist. Eve, in withdrawing her love from that which was spiritual, and placing it upon that which was material, became idolatrous; thus, she fell under the power of the "Serpent" of her own bodily or carnal nature. This is the meaning of the words addressed to Eve: "And thy desire shall be to thy husband, and he shall rule over

thee." For, by centralizing her affections in the outer man, she became the servant of Adam, in place of being the servant of Spirit or God. The "fruit," forbidden to man, does not indicate so much some particular act, as it does the sin of *materialism.* Materialism is that which quenches the life of the Spirit within the Soul. It is that which was much deplored by the Christ Man when He lived upon the Earth; and it is that which, at the present time, must give Him deep concern. Materialism is the Tempter of the Soul, the original Serpent of the Dust, the Beast of Negation, upon whose head God has pronounced the supreme curse; not, however, as punishment, but from very necessity, as negation is in, and of, itself, the very opposite and antithesis of Understanding and Truth. Being the absence of Spiritual Light, it becomes, and is, the Power of Darkness. It is to-day, this Serpent of the Dust which is seeking to sting to the death and annihilate Humanity. It is this which now destroys the peace and well-being of nations. Did men not yield their Souls to the Serpent of the Dust, their brothers' Souls and Bodies would be more precious in their sight; but materialism blinds men, and also robs them of judgment and compassion.

Thus, the serpent which tempted Eve is not—as is sometimes taught—a reptile of the animal kingdom, any more than Adam is the one individual, masculine ancestor of the whole Human Race. Adam is not the great concrete root-man from which all races and peoples have sprung as branches from one vine; but *Adam is the abstract and universal outer expression of each individual human Monad. Whether that individual be expressed in a male or a female form signifies very little, for the outer Expression of each unregenerate human being is ever Adam, as the interior Principle is Eve.*

Before Adam and Eve had eaten of "the tree of the knowledge of good and evil," they were clothed in Purity and could hear—without fear—the "Voice" within the "garden," or the Divine Word within the Microcosm; but when they had partaken of impurity, they were condemned by the power of Justice within, and began to doubt and fear, and to make for themselves garments—that is, man-made theories, other than Truth. By turning her eyes from the Real to the Unreal, from Life to Expression, from the love of God to the lust of the Flesh, Eve or the Soul, grew more and more like that upon which she fed. By substituting Material Things for

Spiritual Realities, she corrupted her own power of vision, until true spiritual understanding has almost been lost to the Human Race, for Eve is the universal, as well as the individual, Soul of Humanity.

Were it not for the great Spiritual Brotherhood of Masters, who constantly watch over and give of Their help, Humanity would be struggling against even more terrible conditions than those by which, to-day, it is afflicted. To save the Race *from* its own ignorance is the problem which the Divine Masters are seeking to work out. To destroy the Race *through* its own ignorance is that which the black magicians are trying to accomplish. While between these two opposing forces of Good and Evil, stands Humanity, for most part, bent upon pleasure and the gratification of its senses—forgetful of its Soul and her needs—placing itself in the deadly coils of the Serpent of the Dust to be inoculated by the poison of materialism!

It is a sad fact that not only individualized evil is assailing the Cause of the Masters of Wisdom but it is also true that many men, who call themselves "servants of the Christ," and who are seeking to be honest in their motives, are, nevertheless, preaching against Evolution and openly condemning those other Principles of Divine Law which the Christ Man is seeking to hold up before the world. The Masters know that in an understanding of Divine Law, and not in the acceptance of man-made theory, rests the salvation of the Race. The reason that well-meaning men are working against the Masters is that the history of the allegorical Eve is the history of each individual Soul. Each Eve has given to her outer expression that false fruit of materialism which is forbidden by Law, and together Soul and Body have eaten unto their own suffering. There are some, however, who, having seen that the "forbidden fruit" is as poison—alike to Body and Soul—have turned from materialism and have sought God while there is time, for, if the Soul becomes so entangled in the web of matter, and so glamoured by the unreal that she has no longer strength to turn to the real, she is lost. Only as the Soul receives from the Spirit, can she persist, for, to the Soul, Spirit is the *Breath of Life*. Man being complex, as to his nature, but related, as to his powers, it naturally followed that, when Eve fell into materialism, Adam fell into sensuality. As Adam substituted lust in the place of

love, so, also, Eve substituted materialism in the place of Divine Law. It is due to this fact that much of the present misunderstanding has come about; that the Bible has been so often misinterpreted; and that the Christian Religion is so little understood, for men having rejected that Spiritual Faculty of the mind most necessary to the Soul, they—for a time—lost the power of Intuition, or true Spiritual Discernment. Thus, the fault of Eve is the fault of each Soul at some time in her Evolution. Each must, at some time, make answer: "The serpent beguiled me and I did eat."

As Adam transgressed because of the ignorance of Eve, so must he be redeemed through the power of Understanding which is possible within her. She must not only find the right Path for herself, but she must lead Adam into this Path and teach him how to walk therein, for it is the duty of the Soul to bring the Body up into purity and teach it how to live righteously. Through sensuality the Body of Humanity has become as a running sore, out of which oozes the loathsome effects of unholy causes generated through long ages of spiritual darkness. In order to rescue this Body from the destruction which threatens it, let men seek out an understanding of Divine Law and strive to conform to Its Principles.

God said to the serpent: "And I will put enmity betweent thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."* The Serpent of the Dust is the symbol of materialism. Between Materialism, and the power of Intuition within the Woman or Soul, there is the natural enmity, or the unavoidable antagonism between Good and Evil. The supremacy of either Good or Evil, within man, means the destruction and annihilation of the other force. The "seed" or the offspring of the Serpent of the Dust, is spiritual Death; while the "seed," or the offspring of the Intuition of the Woman, is Eternal Life, for persistently to follow the Intuition leads to the Ultimate Possibility of Divine Law. This Possibility is none other than the Individualization of the Christ Principle within the Soul. "For as in Adam all die, even so in Christ shall all be made alive." It is Christ Individualized in Humanity that shall bruise the serpent's head, by causing men to turn from the love of Matter unto the love of God.

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*Genesis 3:15.

THE MARK OF CAIN

"And the Lord set a mark upon Cain, lest any finding him should kill him."*

No man can die forever to the Earth, and be Born to Eternal Life, as long as the mark of the disapproval of the Law of Love rests upon him.

This mark, which the son of Adam received when he slew Abel, was the badge of unbrotherliness. It is this same sin of unbrotherliness which has sent forth many a man as "a fugitive and a vagabond," and has made him exclaim in remorse, as does the allegorical Cain: "My punishment is greater than I can bear." It is not the purpose of Divine Law that any man shall die entirely to the Earth until the mark of unbrotherliness upon his heart be completely removed. Thus, man is called again and again into incarnation in order that he may realize, not only the truth of the Fatherhood of God, but also, the truth of the Brotherhood of Man. Until this lesson is learned, each man bearing the badge of unbrotherliness must ever confess, as did the eldest son of Adam, who, realizing his disobedience to the Law, sorrowfully exclaimed: "From Thy face shall I be hid," for no man, with the mark of Cain upon him, need expect to behold the Face of Individualized Divinity, until that mark has been forever wiped out. No matter how much man professes to love God, if he truly loves Him, some of that love will overflow his heart and find a channel to his brother's heart. Some of that love, in seeking the Heights where Divinity Dwells, will fall back, as encouragement and sympathy, to refresh and strengthen those small brothers who still abide in the valley beneath.

Humanity has been taught that the Cain of Genesis—that man who lived in a far-off land, in a far-off time, the man on whom the terrible mark had been placed—died ages ago; but now the thought comes to us that he still lives, and that he is not one, but many; and yet another thought presents itself which seems even more terrible, that perhaps we also may bear that mark. The idea of thinking of one's self in this way is not pleasant; yet, if unbrotherliness be the mark, the idea must be considered. To face one's self—to judge of mo-

*Genesis 4:15.

tives justly—is not always an easy task. To refuse to excuse a fault because the fault is found within one's own soul takes strength and courage; to cast out the fault requires humility and prayer; to substitute good in its place means the coöperation of the personality with the Higher Self.

The Lamp of Universal Brotherhood ever has been kept burning in the world. During long nights of ignorant selfishness, the glow from its Flame seemed many times to be almost extinguished, as a light about to be quenched for lack of oil. Then suddenly—often from some obscure corner of the globe—a strong soul has stepped forward and poured into the lamp the oil of his own Spiritual Enthusiasm, until again the Light of Brotherhood would reach out into the darkness, and souls of other men, feeling the touch of the Divine Flame, would become enkindled and grow warm. Thus, this Light has been saved to the Earth. Fortunate, indeed, are those whose eyes have become strong enough to bear its rays, for he who has grasped the idea of the necessity of Brotherliness, has scaled many rungs of the steep ladder, up which all souls must find their way before they can enter the Divine Presence. In order to learn this lesson of compassion, man must enter again and again into incarnation. To increase its power to love, the soul takes upon itself the various bonds of human relationship. Through many lives of motherhood and fatherhood, the capacity for unselfishness is evolved. Through the family ties of sisterhood and brotherhood, loving kindness multiplies and grows strong. The lessons of the group-family have been, by some, fairly well learned, but the larger ideal of Brotherhood can not be worked out within a plane so limited. It is to this broader understanding of Altruism that the world must now turn, for upon this great Principle rests the Peace of the oncoming Human Race.

The time was when oceans separated continents. The time was when men of one race knew little of men of other races. The time was when men did not fly through the air, or navigate beneath the water, when they did not flash their thoughts around the globe by making use of Nature's Universal Laws, when they did not speak out into space and call help to a sinking ship hundreds of miles from land. Humanity has drawn itself together through the power of its own invention; it has annihilated distance and mocked at space. Nations no longer surround themselves with guarded walls. Commerce has forced the gates of all countries. What now is Humanity

to do with the conditions it has chosen for itself? As it goes on drawing together in physical nearness, is it at the same time to go on increasing in race antagonism, class hatred, and mental separateness? Is Humanity to undertake the experiment of living closely and hating intensely? Such a state would mean chaos upon Earth. What is the Human Race to do to prevent a condition of this sort? There is but one hope, and that is the hope which Universal Brotherhood holds out. If men better understood Divine Law, they would see how foolish and unreasonable is their fallacy of separateness. They would awaken to the fact that souls can not be classified as French souls, German souls, or as souls of any other nationality whatsoever, for the reason that souls are inherently neither racial, nor national in character. Each race marks a degree in Human Evolution; by individualizing in, and passing through these different races and nations, souls receive a schooling which is essential to their growth, these different races and nations ministering to the soul much in the same way as the different grades in the public school are useful to the child. How unwise for a man to hate a nation through which, in some former life, he received needed lessons, or in which he must incarnate in the future in order to receive other needed lessons. Behold how ignorance mocks itself! Behold the fallacy of unbrotherliness!

It is useless to expect God to bless the Earth with Peace as long as men carry the mark of Cain upon their hearts. It is useless for men to lift their hands to God in prayer, when these hands are red with their brother's blood, for God will ever say to the modern Cain, as He said to the Cain of the allegory: "Where is thy brother?" And the Law of Eternal Justice will speak unto man as in words of thunder: "The voice of thy brother's blood crieth unto Me from the ground." What answer shall then be given by the modern brother-haters—those who go forth by thousands and by hundreds of thousands, those who slay and call it "patriotism," those who murder and call it "duty"? What shall they answer the Eternal when He calls them to a swift account—they who cheat and rob? they who crush by their selfishness and greed? they who work hardship for their brother man by power of might, by power of human law? they who feel not—care not—for another's woe? they who use all means and all ends but for a selfish purpose? What shall they say—those poor, misguided men—with the mark of Cain above their hearts? Shall they make

the same feeble excuse that selfishness has always made? Shall they, too, ask weakly: "Am I my brother's keeper?"

It is hoped that the day for this question will soon have gone by. Each thinking man is to see that he is his brother's keeper, and is also in the keeping of his brother. Am I my brother's keeper? Truly I am. Whether I will or not, I am. When I accepted my human form, I accepted the responsibility of Humanity along with its badge, and I can not, with impunity, ignore my responsibility as long as I wear the human form. I am Son of Man; then verily all sons of men are my brothers. I am potential Son of God; then in very truth I must accept the responsibility which my soul has achieved before my soul can attain to the fruition of its possibility. No man can separate himself from his kind, for no matter where he goes, or what he says or does, he is still one of, and one with Humanity—one of its life, its soul, its form. To know and feel this oneness is to draw near to all in kindly sympathy, to see his brother as another self.

It is not possible within Divine Law for the soul of man to find Peace in hatred. The Ego of man is as the dove of Noah, which, not being able to find rest for the sole of her foot among the troubled waters, was forced to return again and again to the Ark. Thus it is with man. Amid the chaotic conditions of his own troubled soul, he must ever fly back to the Ark of a human personality in order to be saved from his own unregenerate condition, for only within the Ark of Material Form—that place where all evolving life expresses according to its degree and kind—is to be found the soul's place of safety, being also its place of possibility, its place of experience, and needed discipline; and never until the troubled waters of hatred and discord subside within the soul of man, can his own Divine Self bring to him the "olive-leaf" of Eternal Peace. Never can he go forth from the Ark of Form to rest forever upon the Ararat of Spiritual Consciousness, until these chaotic conditions have passed away and a new Heaven and a new Earth appear. Therefore, he who has placed the mark of Cain above his heart has placed there an instrument of self-torture, misery, and woe, from which nothing can free him save a Regenerate Will.

Men can not make use of a lesson before that lesson has been learned. Thus, the doctrine of Universal Brotherhood is, in its truest sense, a world possibility to be worked out in future ages. Though all men have not grasped the importance

of this truth, yet deeds of unselfish personal sacrifice are constantly being offered up. Out of such unselfishness, purity must spring. Out of suffering and sorrow, great lessons will be learned. Humanity is but a misunderstanding child, but it is unmistakably the potential child of God.

The Son of God, and the Son of Adam, both, indicate degrees in human Evolution—the two opposites of human possibility—the one Constructive, the other Destructive—the one Love, the other Hate. Both are pre-eminently conditions, and not personalities; they seem personal when individualized in a human form. When individualized, one bears the Emblem of Christ; the other, the mark of Cain. One is Unity and Brotherliness; the other, Separateness and Unbrotherliness. To the world, the meaning of the first is Peace and Life. To the world, the meaning of the last can be nothing short of Hatred and Death.

The Divine Masters, for ages, have been holding up to men the necessity of Universal Brotherhood. Who will help Them free the heart of Humanity from the mark of Cain?

PART SEVEN

Mind is that Universal Power which is diffused through all things. Only as each individual awakens within himself his latent spiritual faculties can he attain to a true consciousness of the One Mind. This Universal Mind is God; but in order to realize Divinity, man must seek to identify himself with the Law, for there is no Truth or Wisdom outside of Divine Principles. Ignorance is ever a cause of strife and suffering. The only peace which the soul can ever know is found within a knowledge of, and a conformity to, the Divine Will. In order to attain to Eternal Life, the Truths which are Eternal must be built into the man himself. Principles of Law individualized within the soul constitute Salvation.

THE MENTAL PLANE

Man's first and greatest duty is to God. Ignorance of God is a great evil; it denotes carelessness and indifference. There are few sins greater than the sin of indifference. Those who seek Wisdom and who are grateful to learn from mistakes made by themselves and others are those who shall arrive at a better understanding at some future time; but those who turn away because of indifference are most reprehensible.

Man seeks in vain to find peace and happiness outside of God. To be separated in consciousness from God is, also, to be separated from that which is most desirable. God is the Spiritual Sun of the Universe—the One Luminous Point from which all Light emanates. He is the Radiating Center of all Spiritual and Physical Life. That which He radiates is Himself. The man who receives into himself this Spiritual Light receives, in that degree, Deity; but within the man who rejects the Divine Light are ignorance, strife, and suffering. Ignorance is the cause of suffering. Desire is the means through which man suffers. As man comes into a better understanding of the Universal Law, his ignorance gradually ceases. When he masters the Forces of his own Being and turns all his Powers to unselfish use, he then attains to peace. He who is the servant of the personality feeds upon confusion and gives himself to sorrow; but he who seeks to become one with the Divine Self has found the Key by means of which he can unlock the Treasure-House of God.

He who seeks to attain to the plane of consciousness, where delusion is impossible, does well to give the utmost attention to his thoughts, for it is by means of Creative Mind that man fashions his exterior body and evolves those interior Powers through which high aspirations can become exemplified within himself. Pure and lofty thoughts are as wings to the Soul, by means of which it mounts up to God; while thoughts which are of a selfish and sensual nature draw the Ego, again and again, to the Earth; thus, Creative Thought, according to its use, is potent for either good or evil. The fault

of generating wrong thoughts, which to some seem of such a trivial nature, is in reality not at all trivial. Thoughts not only work to the advantage, or to the disadvantage, of the man, himself, but they go forth into the world to work for, or against, the Human Race, and they are that power which judges man, both individually and collectively. Evil thoughts are like weeds which appropriate the good soil and crowd out the useful plants. If undisturbed they will strike their roots deeper and deeper into the consciousness, and will soon prove to be pernicious habits of thought, each day becoming more difficult to dislodge. If a man desires to judge himself, let him carefully watch his thoughts, and at the same time let him remember that through them he is building Karma which will bring to him, at some future time, the reward of joy or sorrow, according to the quality of the thoughts which he has chosen to generate. The conditions which we see about us are the mental efforts of men when these efforts are crystallized into tangible deeds. When mental forces are brought down to the Physical Plane and are placed before us in visible form, it is then that we begin to realize the imperfectness of our thoughts. If we desire to improve our own condition and the condition of the Human Race, it is on the Mental Plane where we must make an earnest effort. Good results can be accomplished by carefully watching our thoughts in order to keep them just and kind, for it is not possible for man to be right in his deeds, if he is wrong in his thoughts. The source of his deeds must be pure; then the deeds themselves will partake of this purity. The thought-power of the world is an active, creative power. As this power has been used to plunge Humanity into terrible conditions and awful suffering, it can, if rightly used, bring about conditions which are the very reverse of these which are now afflicting the Human Race and causing it to groan under its own lash.

Each thought has some degree of sound, form, color, and odor; its power to exist depends on the life or vitality put into the thought when sent forth from the Thinker. Every thought partakes of the character of the Thinker, as well as his condition at the time of sending out the thought. While the Thinker loses the power to control the thought after it is sent forth, it is never entirely disconnected from him until he has received its Karmic results. In this way, Divine Justice gives to each man his perfect due—the man becoming that which he has created for himself.

As has been stated, that Principle in man which reincarnates during all his various lives, is Manas or the spiritual, thinking Ego. This Principle is not to be confused with Atma or Buddhi, for the first is the One Universal Spirit, and as such, can not correctly be considered as a Human Principle; but when welded to the Individuality or thinking Ego, by means of Buddhi, Atma in conjunction with Buddhi becomes, to man, his Higher Self.

Mind is the Architect of all that we see about us, the fashioner of form in Nature, as well as that which is made by the hand of man. All acts are the offspring of Mind. For this reason the Mental Principle within man is considered as the responsible Individual who reaps the results of all thoughts and deeds generated in each of his incarnations. It is the use made of this Principle, within the Microcosm, which determines the destiny of each man, for, if the individual seeks to place his mind in harmony with that which is pure and just, he will increase his capacity to perceive Truth and will evolve a greater power to discriminate between good and evil. The man who seeks purity of Thought and Mind works with Evolution. He is as one who keeps his boat in the middle of the Stream of Progress and receives from it the powerful impulse of its onward flowing current which ever sweeps him forward towards the true Goal; but he who sacrifices his mind to his lower animal desires is as one who seeks to row against this stream, for he rejects purity and denies to himself that Spiritual Power of Mind which is necessary to his growth.

Man knows God as He is revealed to him through his own Spiritual Faculties. When man has purified the lesser mind and has redeemed it from desire, then the dark clouds which serve to shut out the true Light begin to melt away, while the Rays of the Universal Spiritual Sun shine brighter and brighter within the Soul. Man then realizes truths which before were hidden in the darkness of his own mind. When a man has found God within his own Soul, no power extraneous to himself can serve to convince him that he has been deceived, for the Lord of the Temple has then made known His Presence, and the Voice of Truth is unmistakable. It is by means of this Higher Mind that men, known as "prophets" and "seers", have had the power to perceive Truth, so that they were able to foretell events and to determine much which is beyond the ken of the ordinary man. Usually, these powers have been looked upon, by the uninstructed, as something su-

pernatural. While the powers, themselves, are extraordinary, the fact that such powers are possible to some men is no more extraordinary than the fact that some trees are larger and more perfect than others. An unregenerate man is an unfinished man. He has not yet grown to his maximum possibility. He has not yet attained to the stature of the Perfect Man; nevertheless, he has within him the Germ of Perfectness, which, when evolved, can bring him into Perfectness. He will then manifest the powers and capacities which are possessed by those who have achieved Wisdom, and which are natural to all such men, but which are, to the mind of the superstitious and ignorant, not only supernatural but, not infrequently, uncanny. Those conditions which before seemed strange, unreasonable, and unjust, when examined through the power of the Spiritual Mind, become as orderly and as possible of solution as simple questions in mathematics. Life needs only the application of the right Rule in order for man to arrive at a true understanding of its problems. Divine Law is that Rule.

Man's post-mortem life on the Mental Plane can be considered under two separate conditions. During the first part of the Devachanic Life, the Thinker spends his time upon the four lower subdivisions of this plane engaged in digesting and assimilating all pure aspirations, thoughts, and emotions, both moral and intellectual, which have been generated during his last Earth-life. These worthy efforts are absorbed by the Thinker into himself; in this way they become so much additional capacity for future use.

The Thinker passes the second condition of his Heaven-World Life on the three highest subdivisions of the Mental Plane after the mental body has been laid aside. Here the vehicle of the Thinker is the Causal Body. Only the highest and purest vibrations of thought reach the Causal Body and become stored within it for future use; thus, he whose mind is dominated by impure thoughts denies to his own soul the proper nourishment which is necessary to its spiritual growth.

In order to reach Divine Manhood, or the human Goal, great preparation is necessary. This is realized when we consider how many times the Ego sends out a representative, manifesting as a human personality, in order to gather Good to the soul and build the body into a vehicle worthy of the Divine Man. The idea of the Perfect Man dwells ever within the Mind of God. Out of the Mind of God, into the heart of the Ego, is reflected the possibility of the Divine, manifesting

in a human form. The Ego—who stands between God and the human personality—knowing Good, carries thoughts of a pure nature to the man below. The man refuses or accepts these thoughts, according to his will and understanding. That which is necessary to the Ego is often ignorantly disregarded by the man's human personality—this personality being too often under the control of fierce animal desires, and narrow selfish interests. The Ego that is able to merge itself entirely into the Essence of the One Spirit strives to redeem all its parts on every Plane of Nature. Not until the Ego has been strongly infected by the selfishness of the personality, does the attraction of the Spirit lose its power. Mind is that power within man which can gravitate either way. When the mind of man seeks that which is above, the man generates Karma that lifts him into conditions which are most desirable; but the Karma of a man whose mind gravitates downward to Kama Rupa, or the seat of the sensual desires, is that which is detrimental to his well-being in this and in future Earth-lives. Not until man, on every Plane of Nature, is willing to be guided by the one Supreme Power within his individual system, can he know Peace. As long as man identifies himself with his lesser human personality, thinking of this imperfect, transient vehicle as the real man, and allowing its carnal desires to rule over him, so long will he invite suffering to himself, and place stumbling blocks in the path which leads to his own highest good.

The appeal of the Spirit to man is the appeal of man's own necessity, for as light is impossible save from the one source of light, so also is Eternal Life impossible save as man receives his supply from the one Source of Divine Life. The one object of life is to find this Source. The same Principle of Justice obtains on the Mental Plane, or Heaven-world, as on all other Planes of Nature; here, as elsewhere, man can receive only that which he has built for himself. Whether his Heaven-life be full, or meager, only the man himself has power to determine.

When the human man has sacrificed to the Divine Principle within himself all his carnal desires, and has freed his mind from every impure thought, he enters into Nirvana. He has then reached the one true Reality. Through obedience to the Law, he has liberated himself from further necessity of a physical body. He has also emancipated himself alike from suffering and from sorrow.

It is difficult for men upon a boat that is plunging through a sea of turbulent water to keep their physical balance. It is also difficult for those who are surrounded by inharmonious mental conditions, such as those which now obtain upon the Earth, to maintain their mental poise; in order to do this, earnest effort is necessary. The unseen forces of evil, such as thought-forms filled with hatred and malice, attach themselves to anything which answers to their rate of vibration. Those who through prayer constantly fortify themselves with spiritual strength will be helped to withstand the test of the present inharmony with which man has afflicted himself. The evil causes which men send forth are as so many angry beasts which turn against and rend their creators.

Those who by seditious utterances seek to influence the minds of men in order to stir up national or class hatred, or who strive to set the hearts of men against their brother men, are of all others most unworthy. It matters not at all under what name such individuals work, for the fact still remains that teachings of hatred and antagonism, disloyalty and unbrotherliness, create the sophistry with which diseased and unbalanced minds seek to destroy those institutions which Evolution has made possible, and to establish in their places conditions of confusion, lawlessness and crime. Evil thoughts are as poison to the soul. The soul is not destroyed by means of that which is without, but by that power of evil thought and purpose which is within. The Law of Justice rewards the righteous, but he who thinks that he can bring desirable results through iniquitous thoughts and acts deceives himself. Invisible Law still rules the universe and ultimately will give to each man the results of his every thought and deed. He who chooses hatred chooses death, for evil has power to destroy the soul of man.

The inharmonious conditions in the world to-day had their incipiency in man's imperfect thought. If man desires better conditions upon the Earth, let him use the means at his command which will produce such conditions. Let him send out into the world only those thoughts which are just and righteous. There is no one so poor that he cannot do something for Humanity. Loving, unselfish thoughts have within them a vitality which is helpful, both to soul and body. The world is in need of kindness and courage. The power of thought is

within each individual. As man goes about his daily work, he can send forth into all the Earth a message of helpfulness. As nothing good can be lost, all should be encouraged to make such an effort.

THE POWER OF MIND

"Behold, the Kingdom of God is within you."* The peace of races and nations, of families and homes, the peace of all men, and likewise the peace of the animal creation, is waiting upon the realization of these words of the Master, within the heart of Humanity, for, until the Kingdom of God is found within the hearts of men, and that Kingdom known to be Divine Love, there will be strife and warfare between man and man, and oppression and distrust between man and beast. Thus, the only hope for "Peace on Earth" is in man's finding this "Kingdom of God," which the Master plainly said, "is within."

On that plane where a man's consciousness is centered, there he may be said to dwell. He is often as much a stranger to the other planes of his own Being, as a man living upon one part of the globe is unacquainted with those parts which he has never seen. To that man who finds little else save inharmony and strife, unrest and discord, within himself, the words of the Master seem unreasonable and beyond belief; yet, the Master's words remain a verity within Divine Law.

The Cosmic Universe is composed of seven interpenetrating planes. These seven planes of the Macrocosm are each reflected in the Microcosm. Man is the synthesis of the great Universe; he is, in truth, a small Universe, containing within his own individual system all those Powers, Spiritual and Psychic, Vital and Magnetic, which are to be found in the greater system. Man from his highest reality to his most material expression, or physical body, is fashioned and formed according to the "Kingdom of God." There is no Truth expressed in man, which has not its corresponding Truth in the Cosmos, and which has not its Archetypal Idea in the very Being of God Himself. That which is termed "Creation" is really the manifestation of Ideas already on Higher Planes, which are slowly, and according to Divine Order, brought down and expressed in more material conditions. This work of Cosmic Ideation is the Process of the Universal Mind in its dynamic state. The Egyptians recognized "Thoth" or Thought as the Creator of the Universe. Mind interpenetrates all

* St. Luke 17:21.

matter. It is this Universal Mind which, when focused in a form or vehicle, produces individual consciousness, and which has in man the power of creative thought. The Mental Plane serves as a link between spirit and matter, and it is by the Power of Mind—both in the universal, and in the particular—that Spiritual Life is known and attained. As the "Kingdom of God" is a verity at the center of the Macrocosm, likewise is the Kingdom of God, or Christ, a fact at the center of man's individual system. The latter system corresponds in all respects to the former, being fashioned after the same Plan, operating through the same Process of Law, and seeking the same Goal. This Goal which both the universal and the particular seek to attain is, from the beginning, the ultimate Fact already within each. It would be as futile for the acorn to seek outside of its own shell for the germ of Life which makes it a potential oak-tree as for man to seek *without* for that Life which must build and fashion him into Divine Perfectness. How all can be brought up into this Perfectness, God, through the wisdom of Divine Law, clearly points out.

We are taught that the Universe has been evolved from Chaos or, correctly speaking, is being evolved from Chaos. This process of construction is all the time going on, and is accomplished by the power of Creative Mind working in, and through, Divine Substance—that is, Substance polarized into a condition which we call Matter. Slowly, and according to Divine Order, Mind brings down those Ideas which are upon Higher Planes and molds them into form, each form partially indicating the degree of consciousness reached by the entity within. The chaotic conditions which exist at the beginning in the Cosmos exist, also, in those early stages of the soul's individual system. Generation supplies the young universe, as it does the young soul, with all the material and powers necessary with which to work out perfect harmony and order. No exigency can arise in the case of either where the supply is not sufficient to meet the demand; but this material, God has seen fit to furnish, both to the Macrocosm and to the Microcosm, in what we may call a crude condition. The Divine Architect furnishes the Plan; the Divine Source furnishes the adequate supply; it then rests upon the Divine Builder of both great and small to take the Plan and the material, and go about perfecting the edifice. As we have seen, this Builder is unmistakably — Mind. The two fundamental

Processes within the Plan—two, as to method—unite in one perfect Cycle of Life. The first—Generation, or spirit going forth into manifestation; the second—Regeneration, or manifestation returning to spirit. As the first furnishes the material, so the second changes that material from disorder into order, from inharmony into harmony, from imperfectness into perfectness, from matter into spirit.

In Nature all life is subservient to Universal Mind; but man made "in the image of God" is given that power which is God-like, and which is the arbiter and dictator of mind, and which makes him the determiner of his own destiny. This gift is Free Will. By the power of will, the man himself indicates what sort of material the mind shall build into his individual system. Whether this material shall be brought down from those Higher Planes of the Kingdom of God within, or whether he shall build into himself from those imperfect planes without, man must decide for *whatsoever the will of man chooses, and the mind of man builds, that the man becomes.* Thus, it can be seen that there is no "fate," save the fate of man's own choosing and building. In order that man may choose wisely, it is necessary for him to strive to place his individual will in accord with the Will of God, as expressed through His Law, for, while the forces of mind are a powerful factor, when directed by a pure will, in lifting man into the heaven of peace, these same forces, when directed by a rebellious will, are just as potent in sinking him into the hell of inharmony. The idea that man must lay aside his physical body in order to find either heaven or hell is in no way borne out by the Teachings of the Master. As the bodies of man are not the man himself, but serve only as his garments for manifestation, the man himself is made neither wiser nor better when he has laid aside one of these garments. Those who have been taught that the process of physical death will answer for the Process of Regeneration have been poorly instructed.

The mind of man, as the body of man, becomes pure or impure according to the nature of the material on which it feeds. We are shocked when a man puts a poison into his mouth which will rob him of his physical body; but what is the responsibility of that man who puts thoughts into his mind which will poison and destroy his soul? We are told to "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and

body in hell."* Each man in the process of his evolutionary journey has many bodies and can always procure another when necessity demands; but where is that man who can procure for himself another soul?

In life there are few questions which are not important; but the question of vital importance is not found among those which the greater part of Humanity is constantly asking itself, such as: "What shall we eat?" and "Wherewithal shall we be clothed?" Neither is this vital question solved by how much worldly goods can be accumulated, or how much fame can be achieved. All these things relate to the personality; they are unenduring and will pass away as mist before the morning sun; but the question as to what a man shall think is of vital consequence, for by a wise choice of thoughts man builds and fashions his soul for Eternal Life, or by evil thoughts he denies himself God's choicest Gift.

It is written: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Within these words is found the remedy for unhappy minds,—a remedy, which could it be universally accepted, would make crime unknown and prisons useless,—a remedy which would do away with war and establish Peace. God is Peace; and as long as man fills his mind with thoughts of God, there is no place for discord. Light and darkness can not dwell together; but spiritual darkness, as physical darkness, can not be annihilated by proclaiming that there is no such thing as darkness, but by allowing that Light of Christ to shine which will make darkness impossible. The Master clearly set forth the Teaching of the "Kingdom of God within," and the possibility of attaining to this Kingdom, but He never taught that there was no evil in the world, for had that been the case, His mission to Humanity would have been unnecessary. The Master ever warned us against evil. He found evil everywhere, even within His own apostolic family, for He said to His disciples, "Have I not chosen you twelve and one of you is a devil?" Again and again the Master confessed that there is evil in the world, and none are in such danger from it as those who close their eyes to it.

Day by day, and hour by hour, the Individual System must follow the same Plan and Process followed by the Universal System, which is to seek, through the Power of Creative Mind,

*St. Matthew 10:28.

to Regenerate and Redeem all those planes below the plane of the Kingdom of God within and to harmonize them into one perfect Reality. This is the task set alike for Great and Small. Let none be fearful; but let none tarry in those outer planes of false motives, false thoughts, and false desires. May each seek constantly for that Kingdom of God within, which is, when found, the Kingdom of Eternal Life.

IN HIS OWN IMAGE

"So God created man in his own image, in the image of God created he him; male and female created he them."* These words proclaim God not only as Divine Father, but also as Divine Mother, for, as "God created man in his own image" and created man "male and female," the Divine Prototype must also have been dual as to the idea of Sex, for only under such conditions could man be "in the image of God." According to these words, the true idea of Sex is not—as some believe—that which relates exclusively to form, whose function is to propagate species and increase life upon the Earth, for, in its highest reality, Sex has its incipiency in the very Being of God; it is, therefore, fundamentally a spiritual idea, and while expressing in form, is not, itself, form, but Principle. While Humanity may shadow forth in its body the idea of the Archetypal Man, the "image of God" refers to something more substantial than physical expression. It is, however, in order to bring down to the Physical Plane some of the sacredness of the true idea of sex, that this subject has been taken for consideration. Man is most truly made in the Image of God; however, many of his divine qualities are yet latent, waiting to be aroused into activity; but as he contains within himself all the Potentialities of his divine Progenitor, it truly can be said of him that he is made in His Image. As man comprehends more and more the Divine Nature, he will awaken within himself these Powers. What is the true idea in regard to Sex, and what relationship does this idea bear to God, to Man, and to the Universe?

Inherent in all Life and in all Processes, whereby Life manifests, are two great Forces. They can be recognized, not only in Divinity, in the Cosmos, but also in the tiniest Organic Cell of Nature; in the latter, they are known to science as the Forces of Repulsion and Attraction, diametrically opposite in manifestation, but one in fact, for, these two Forces working together produce that balance without which a universe would be impossible. In the Macrocosm, these are the two great expressions of Power known, respectively, as Centrif-

*Genesis 1:27.

ugal, and Centripetal Force; but, whether in the great or the small, or howsoever named, the result of the same Process of Law is recognized. These Forces—one in essence, two in manifestation—are at the very basis of Life, for, without them, Life would be impossible. These Forces are immanent in all elements as well as in all individualized entities; they are the Positive and Negative Powers of Law, which are brought down through each of the seven successive Planes of Nature and obtain on all. It is this Principle, when brought down to the Physical Plane and expressed in a material body, which manifests as sex. Sex is, then, the outermost manifestation of a high and holy Principle, one which has its incipiency in God and which is of the Divine Nature. In the Cosmos the Centrifugal Force is of the Masculine Principle—that Principle which expresses as Will—that Power which sends forth from the Life-Center into active manifestation. God the Father is essentially Life, Will, Force.

That Power in the universe which draws all things to the center is the Centripetal or Feminine Principle of Law. In the Earth, itself, this Force is known as Gravitation; in the organic cell, as Attraction. It is this Power which recalls the universe to its primal Center. God, the Mother, is essentially Substance, Wisdom, Intuition. She redeems from the dominion of Matter, by transmuting Matter into Spirit. God being not only the great Father, but also the great Mother, and the completeness of God being in these Dual Powers of Divine Being, it follows that neither one of these Realities—no matter how perfectly expressed, or upon whatsoever Plane of Nature it is expressed—can be complete of itself, alone, but rests upon its complementary Power in order to bring forth that fullness of perfectness which these two Powers, manifesting together, establish. While the Masculine Principle of Deity is the Life or Power back of all form or expression, God, the Father, is that Life which "no man hath seen," for, no matter how much Life incarnates in, and works through, form, man sees not Life, but only the form through which Life expresses; thus, God can never be discerned by the physical senses. He can, however, be better understood through His universal Son (or Daughter) the Universe, for in Nature there can not be found a Life so poor or so insignificant, that it does not bear the imprint of its Divine Parent.

While one mode of Force is not sufficient, of itself, to

Create, upon the Physical Plane, so, when God willed to manifest a Macrocosm, it was necessary to make use of both modes of Force, in order to bring forth the great Cosmic child. Divine Love could be expressed in no other way save through the agency of Centrifugal and Centripetal Force (Involution and Evolution). Through the incarnation of Life in Substance, God the One could become individualized in many. By giving of the One Life for many, Deity could express the highest reality of Being: Love through Sacrifice. God in fullest reality is Love, and in order to express Love, the Universe was Begotten and Conceived, and in the fulfillment of the Law of Love rests not only the hope of man but the hope of the universe, as well. Divine Substance polarized into a condition which we term "Matter" furnished a Body necessary to individualize Life, and in this way was manifestation possible; only in this way could Life, which is abstract and indivisible in essence, express through concrete form. By giving of Herself, the great Mother provided a Body for all Her children. This is the one Divine Substance "broken for all." So, also, is the Life of the Father the Life which was "shed for all," for all creatures partake of this One Life of God. They partake also, of God's Dual Nature. If this idea be kept in mind, it will be recognized constantly as a Law which is universal. Even within the physical act of breathing, we find two Forces expressed as Respiration and Inspiration. These are but the evidences of the Divine Order of the Law which, to comprehend but in a meager way, is a blessing inexpressible. All things in Nature bear the marks of their Divine Parent. Each organic cell has as many Planes as the Universe and manifests through the same Process of Law. Surely, it is not God who scorns little things. The microscopic creatures, invisible to the naked eye, are as carefully made as animals of greater proportions; but however wonderful the manifestation of Life upon the Physical Plane, it is not reasonable to believe that Life, Itself, and the great Processes of perfect Wisdom and Order have evolved from Matter. It is impossible to believe that Matter is responsible for Mind; but it is possible to see how Creative Mind brought forth matter. Even Divinity does not create something out of nothing, but God builds all things out of God, for, the One Life is the Essence of all. God is the one explanation of Life and Being. He is all the explanation there is, for, as all that which ex-

presses outwardly in Nature is subject to change and decay, it must be recognized that the Source of expression can not be in expression, itself; but that expression must have a Power and a Prototype in that which is more stable than mutable form. One of the first observations made by the student is that Cosmic Law is most generous as to form expressions, using myriads of bodies for manifestation; while it is seen that Law uses, again and again, on each successive Plane of Nature, the same working basis.

When we know that the two modes of the Principle of Sex obtain upon the Plane of Spirit, and likewise upon that plane "farthest" from the Spiritual Plane, or upon the dense Physical Plane, we must reason that the intermediate planes must also partake of this Principle of the Duality of Sex, and must be governed by this same Law. To some, it may seem somewhat incongruous to state that mind possesses a quality of sex; but, when we remember that sex is in essence Principle, all inconsistency melts away. It is for the reason, already given, that we find in man two modes of mind. These modes are dependent the one upon the other, neither of itself, alone, being able to bring forth perfect understanding; but both working together, each supplementing the other according to its own particular capacity, along its own individual line, have the power to unravel all mystery. These two modes of mind are Intellect and Intuition. The first mode (Intellect) is the Centrifugal, or Masculine Power of Mind; it is that which directs itself outwardly and lays hold of, and examines things which are extraneous to man, and receives its impressions from things expressed in material form; its agents are the senses. Intuition, or the "Woman" of the realm of mind, is that mode which derives its power from the soul, and knows only as the soul within yields up her knowledge. The soul, being the true store-house and containing the memory of all former acts and experiences of the individual, and having subsisted for thousands of years in different forms and under varied Earth conditions, has gleaned much useful knowledge through an experience which has been vast and diversified. Thus she has, within, much which is helpful. It is from this store-house of the soul that the Intuition is ever seeking to draw forth that help which is necessary to man in all the exigencies of his every-day life; but in our age of Materialism, this mode of mind is often discredited, through ignorance

of Divine Law. Intuition is the spiritual faculty of mind, and through this faculty alone, can man come into a knowledge of Processes Subjective and Interior, which are beyond the power of intellect to cognize. It has been through the unwise casting aside of the Intuition that many philosophers and scientists have made abortive their efforts, and have thwarted the consummation of the very object for which they labored; that is, a better understanding of the Plan and Processes of the Cosmic Universe. Each Scientist, Philosopher, and Religionist has gone about this according to his own evolved capacity. Each has wrestled with the problem according to his strength. The Intellectualist has vainly tried to discover and prove God, through that same power of mind with which he examines species and classifies insects; and he has always failed, and always will fail, for the reason that the idea of God is a Spiritual Idea and, therefore, must be worked out through the help of the Intuition or Feminine mode of mind. Upon the Plane of Mind, Intellect must have the help of Intuition in order to bring forth true Understanding. It is the Divine in man that comprehends that which is Divine. The finite mind can not contain the Infinite Idea; the lesser can not contain the greater; and thus it has often resulted that after an untiring intellectual struggle, the would-be philosopher, having gone over the whole subject from an intellectual standpoint, and reaping no results from his efforts which were satisfactory, even to himself, is ready to declare, as does John Fisk in his "Cosmic Philosophy," that "We are forever debarred from knowing anything save that which is caused, which is finite, and which is relative."* In this way does Intellect, when manifesting alone, ever attempt to sever the cord which is the anchor-cable between God and man, and cast man adrift upon the dark Sea of Negation and Denial.

That which Intuition is to Intellect, in the world of mind, Occult Science is to Natural Science in the realm of science. While the latter has to do with outer forms and effects on the Physical Plane, the former, or Occult Science, has to do with these same conditions manifesting on those Planes of Nature which are not revealed or studied by means of the physical senses. To think of Natural Science as *all* of science is as fallacious as to think of Intellect as *all* of mind. Not until Natural Science joins hands with Occult Science, can

*Cosmic Philosophy, vol. 1, p. 19.

the world boast of a complete science and one sufficiently powerful to solve the Mysteries of Nature.

Man must see that the Idea of the Woman is Universal; that she has Her place, not only upon the Physical Plane, but upon the Spiritual Plane, and on all other planes, as well; and that her place is co-equal with that of man and that she is, therefore, fundamentally equal in all wherein man is useful, as Religion, Science, Government, Art, and Philosophy; and that this equality is not a right assumed, but a right established in and by Divine Law. Moreover, man must accord to woman—both universal and particular—her rightful place, for never can man, alone, work out these great problems of life which are confronting Humanity and crying out for adjustment, until woman takes her place by his side and helps him as she alone knows how to help. No matter what man undertakes, all his efforts will be abortive until he recognizes woman and seeks, on all planes and in all departments of life, her aid. Therefore, it is necessary, on all planes, to exalt woman to her rightful place; being recognized, all her great powers can be put to profitable use; thus, Intuition—that High Priestess of the Soul—shall lift the vision of the Race from Matter to Spirit, from outer Expression to inner Reality; only in this way can lust be conquered by Love. Then, man shall no longer be held in bondage by his outer Adam nature, but shall seek God and shall, in very truth, awaken in His Image.

The nation that seeks to ignore the Feminine Element within Divine Law will come to grief, for, without Love, Force will spend itself in working evil. We know that when Force is guided by Love that it is productive of good; but it is also true that when Force is divorced from Love, it becomes that senseless, non-intelligent, brutal strength which adds to the world's sorrow and suffering; being without balance or true judgment it manifests in all sorts of excesses and cruelties. When individuals and nations have worked out the true idea of Power, they will be equally strong and kind. Through the dual expression of Force—the Masculine Centrifugal and the Feminine Centripetal—the Universe finds its perfect poise or balance. The perfectness of God rests—as does the perfectness of Humanity—upon neither one of these ideas when considered apart from the other, for, God the Father is not all of God, any more than man is all of Humanity. It has been

by considering the Masculine Element in Deity and ignoring the Feminine Element that many have fallen into the error of thinking of God as a God of wrath, in place of a God of Love. Deity is as much Mother Love as Father Power. Only when the Masculine Element, upon all Planes of Nature, is joined in Holy Wedlock with the Feminine Element can God rule supreme. Not until then will the Earth know the meaning of perfect Justice which can be established only through uniting the dual Force of Power and Love.

The world is growing more tolerant of the feminine sex; however, the question as to whether woman shall receive equal justice with man is one which is with some people still debatable. Injustice is as a two-edged sword which cuts both ways. In any case of injustice it is not alone the oppressed who suffers, but it is also the oppressor, for, while man may not recognize Divine Law as a factor in all the processes of human life, there is, nevertheless, nothing outside of Its Realm. No act is so small as to escape Its Power of ultimate adjustment according to immutable Principles. The selfishness and the egotism of those who usurp the rights of others stand in the way of their own best interests and their own true success.

Upon the Physical Plane the sacred Principle of Sex has been ignorantly and universally misinterpreted and misunderstood. That which is, of itself, pure and holy—that which is, in truth, one of the most sacred gifts of the Law—is, the power to furnish reincarnating souls with that very necessity (a physical body) which makes the Divine Plan of Evolution possible. This Power which has, forsooth, its Prototype in Divine Being, in Law and in all Processes whereby Law manifests, on all Planes of Nature, has, on the Physical Plane, been brought down into the filth and mire of sensuality, and by the fallacy of lust has worked terrible harm and awful suffering to Humanity. It is through this mistaken use of the Sex Principle, upon the Physical Plane, that the Race is indebted for the greater portion of its suffering as regards both body and soul; therefore, this idea of sex must be lifted up, for in this great Principle—which has been, for ages, perverted—is a power which, when rightly understood, can purify the world. Upon the Earth man is vice-regent of God. God shares His powers with man. All Processes of Creation are sacred. The Power to Create, accorded to man, is given in order that Evo-

lution can proceed and that souls can be perfected, not in order that man can destroy himself and the Race through sensuality. Until the idea of sex is understood, man must continue to suffer the ills which are always the results of false motives. While living upon the most material of all planes, it is possible for man to be governed by motives pure and spiritual. It is possible for man to be ruled by Principle, instead of Desire. Only in seeking to work out this idea will man come into true understanding and true happiness, for within the Will of God is the only possibility for the happiness of man.

The Day of Creation is ever present. The Spirit of God is ever moving "upon the face of the waters." The Power which Creates is God—none the less God because expressing through Man and Nature. The time will come when the Creator of Life shall be revered. When man realizes the sacredness of Life and the Processes whereby Life is made possible, he will live unto God, and will use every sacred Power within him for the Glory of God, and not for his own selfish ends. Then—and not till then—will the Human Temple be, in the highest sense, the Temple of God.

THE TRUE PURPOSE OF LIFE

The Plane of Abstract Mind has been called the Home of the Ego, for it is to this plane that the reincarnating Ego returns, after it has consummated each of its journeys into dense physical matter. Whether the soul returns to this home laden with treasure, rejoicing in the bountifulness of a Law well served, or whether it shall return in sadness, bearing only a few sheaves of golden grain, together with regret for a life foolishly wasted, each man is given the privilege of determining for himself. Whatever has been gathered of good while manifesting upon the Physical Plane, whether that good be much or little, it is upon the Plane of Mind that this harvest is assimilated and absorbed; by working all experiences of a pure nature into the soul, and in this way enlarging the soul's power and capacity, it is able to return to the Physical Plane, each time stronger and better prepared to meet those problems of life which have not yet been fully worked out.

As a young man leaves his father's house, turning his face away from all that which is most dear, in order to go forth into strange lands, among strange people, and strange conditions, to accomplish some great undertaking, some pure and lofty ideal, so does each Ego, gathering around itself those garments of expression which are essential for manifestation, go forth many times into strange conditions, into trials and temptations, into suffering and hardship, in order to gather wisdom through experience to enable it to work out the one purpose, which alone can make the supreme ideal of Human Perfectness an accomplished fact.

The soul, in its longing for the real, prompts man to take up one object after another, seeking to find, in each, something which can satisfy the heart. Man in his eagerness for satisfaction tastes all the cups of Life, finding all bitter, save one; but only as he proves to himself the bitterness of the false, will he accept the true. That soul, who has tested all material things only to prove them wanting, will some day turn away from all. It is in this way that the Ego demonstrates to man the necessity of reality. As man comes up into a better understanding of Divine Law, he more and more turns from the outer to the inner, from expression to reality,

from seeming to being. He who builds on seeming, builds to his own future sorrow and defeat, for, to the soul, nothing is vital save as it builds for Eternity. All of man's peace and happiness, here and hereafter, is centered in this one purpose. *The question, "What shall it profit a man if he gain the whole world and lose his own soul?" is one which needs no argument. When man passes on to other Planes of Nature, he takes with him not that which he has, but only that which he is. Here the Law of Eternal Justice measures each man according to the standard of Reality; in this way each finds his rightful place.* We can not fail to see how unwise is that soul who spends a lifetime in gathering a harvest of false grain which can be of no use or benefit to the Ego, or real man; a harvest of seeming,—selfish thoughts, words and deeds,—the germs of which spring up in future Earth-lives as rank weeds of evil Karma, bearing only the fruits of suffering and disappointment. The truth that only Reality is built into the soul should teach man that Reality is the only safe standard of measurement for all that he does and is, and that only that which ministers to this end is useful. As the essence of a deed is not within its outer effect, but within its inner motive, a man who seeks to evolve Reality within himself watches most carefully these motives. We know that a deed may have an impure motive and yet may seem outwardly good. A man may work hard for an unselfish cause without being, himself, unselfish. A man may give much of his worldly goods without being, in a true sense, a philanthropist, for the lust of good-seeming may be the motive back of each generous act. In the eyes of the Master, the widow who unselfishly gave a farthing was a real philanthropist, for she gave from her heart. The Master, who reasons from causes and not from effects, saw this and was pleased. Only that man, who, like the Master, can perceive causes, can justly measure the deeds of other men; but each man can look into his own heart and judge of his own deeds, whether they be false or true.

Of the Pharisee class, the Master said: "They have their reward," meaning that they receive as they seek. Their reward is praise founded on seeming; while the test, whereby all souls are tried, is the test of inner Being, before which outer seeming melts away into nothingness. It is indeed better to be an ounce than to seem a pound, for the Processes of Divine Law shall separate the gold from the dross, and only

that which Fire can not destroy shall be left in the crucible. That which remains is to each man his Portion.

Reasoning from the plane of Reality, we can truthfully say that all in life is done in order to evolve capacity to see the way and to attain to Eternal Being. We think we carry on commerce for the sake of gain; we think we build cities in order to work out our individual ideas; and so we do, but all these things are used as a means to work out one purpose, and are of no lasting benefit to any, save as they serve this purpose. For man there is but one vital question, and that is, How can he achieve the reality of Eternal Life? In order to evolve capacity to solve this question, man lives and dies, again and again, suffers and enjoys, sows and reaps, writes poetry and invents machinery, elects rulers and makes laws—in truth, all that is done has but one object, however many motives there may be. That this object, to the majority of men, is yet unrealized in no way alters this fact. In the stress and hurry of sentient life, man is apt to hold these worldly things too close to him to see clearly of what sort of material they are made; but when he pauses to ask himself what is of the greatest consequence among all these various things and processes of life, but one reasonable answer can be given; it is, "That which most truly evolves the soul into perfectness." Whether the means used to this end be riches or poverty, sickness or health, heartache or joy, it matters very little, so that the one aim of existence be accomplished. We must remember that it is the soul's need that brings it each time to Earth. It comes hither driven by its own necessity. Divine Law wisely meets this necessity and places before each soul the necessary lessons to be worked out. To take up these lessons as presented, and work them out in patience, seeing the Law of Justice back of every condition, to be as obedient and not as rebellious children who must be scourged to their tasks, is the attitude of mind most helpful to each individual.

Life on the Physical Plane is that part of the soul's journey which is fraught with great dangers. It is also a plane of immense possibilities. May we keep our eyes steadily fixed on the true Purpose of Life. May we think of life in its broadest sense, not as that which is bounded by the narrow confines of a physical horizon, but that which offers great opportunities, on many planes, for usefulness and soul growth.

The lust of seeming is now at high tide in the world of

men. To do some startling thing, to out-class in sensationalism, to focus the eyes of the world, to see one's name written above others, and one's deeds lauded: these are but the unsubstantial baubles with which young souls amuse themselves. A man of true Wisdom seeks none of these things; he knows that Reality can not miss its mark, and sees all less than Reality as nothing. May we also cast aside foolishness and seek Wisdom. May we reject seeming and accept Being. May we set at naught praise, and labor to be worthy.

The Master's strength, in the world, is not centered in His words, though they be pure and true. Other men have taught wisely and compassionately. Neither is the strength of the Master centered in His deeds, for He told us plainly that greater works should be done; but that which places the Master above and beyond all men of all ages, is due to the fact of Being. The Power of the Master is the Power of Spiritual Life within Himself. He Individualizes the Reality of Divine Love. This same Power of Spiritual Reality is that which alone can purify the world. Do men realize this truth? Do men know the true purpose of life? Have they asked this question of themselves within their hearts? Up from ghastly battle-fields this question comes, from hospitals overflowing with suffering and dying men, from homes made desolate, where wives sit with staring eyes and hear children cry to them in vain for bread. "Do men know the true purpose of life?" is roared from every cannon's mouth, and is heard above the din of clashing steel, as vast armies of men meet their brother men in awful carnage. Still again, and forever, this question of vital and solemn importance must be asked of each and every soul—of those who destroy themselves with appetite, with selfishness, with greed—of those who turn from the helpless and the ignorant. Do men know the true purpose of life?

To those who have been given a right understanding, through the sacred Wisdom-Religion, this question comes both as a supplication and a command. The world groans beneath its weight of woe. Men will continue to destroy themselves until they are helped to realize the True Purpose of Life.

PART EIGHT

Those who seek to know the Will of Divine Law —those who study into Its ways and processes see that it is useless to struggle against Its Immutable Principles. If man would go, in faith, to the Law, he would learn truths which would, if heeded, not only be useful to his soul, but would, also, tend to eliminate suffering with which his body is afflicted. Disobedience is always followed by suffering; but where there is no disobedience there can be no suffering. Peace and happiness are but the effects of pure causes. Thus, the Problem of Life resolves itself into a most reasonable and logical solution; and, at the same time, explains the reason for misery and makes clear the idea of destiny, which is neither more nor less than the just effects of those causes which individuals and nations choose to generate.

KARMA

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."* When Paul made this declaration, he did not introduce the Principle of Justice into Divine Law, any more than Newton, by discovering the Truth of Centripetal Force, placed the Principle of Gravitation in the Cosmos. That which these men did accomplish, however, was to demonstrate the fact that they had evolved the capacity to recognize great truths, and had also the power of mind sufficient to state clearly and forcefully these truths for the advantage of others. Such help is most useful; for it would be as impossible for a child at school to solve—unaided by the teacher—an intricate problem in mathematics, without knowing the common rules of arithmetic, as for the majority of Humanity to solve the profound Problem of Life, without knowing any of the fundamental Principles of Divine Law. Therefore, the world is indebted to men like Paul, Newton, Pythagoras, and others, who, by reason of greater soul-age and growth, have evolved the strength to plunge boldly into the great Ocean of Truth, and bring forth from its mighty depth those clear Pearls of Wisdom, of which the world stands in such great need. Among the most precious of these truths is the one which Paul stated in the words: "Whatsover a man soweth that shall he also reap." In this short phrase he voiced the great Principle of Retributive Justice, known to ancient Philosophers as the Law of Karma.

Within all manifest Life, and even back of this Life, is Divine Law. Law is the Process through which all form is brought forth, through which it is sustained, and by means of which all is purified and transmuted into Spirit. Law is not only the means of Life, but Law is a part of Life, being not only that which God Wills, but also, that which God Is. Thus, Law is the strength and stability of the universe, both expressed and unexpressed. Believing in the perfectness of God, and seeing that God and His Law are One, from very

*Galatians 6:7.

necessity, we must also believe in the perfectness of Law; but we do not, at the same time, affirm that we understand all the Processes of this Perfectness; and it is clearly shown us that these Processes in no way depend for their Being upon either human recognition, or understanding; for the Principle of Equity has been so preached against, so warped and distorted, that, had human unbelief and denial the power to wipe out from Divine Law one of Its Principles, there would not be left in the world to-day enough of this Truth to give us even a slight conception of what Justice is really like.

When one has taken his stand firmly on the absoluteness, the immutability, the perfectness, and the divinity of Justice, it then behooves him to make some reasonable, logical, common-sense explanation of the cause for all the seeming injustice which constantly confronts him in the world of men. This cause Paul fully stated, but failed to offer as complete an explanation as sometimes seems necessary.

In order to demonstrate to our own minds and answer the important question: *"Is the Principle of Divine Justice—Just?"* let us take for our consideration two examples from ordinary, every-day conditions, such as we see around us constantly; for the purpose of the argument is not only to vindicate Justice, but also to prove the necessity of a better Understanding of Divine Law, in order to meet rationally such conditions. Let us take the case of two infants, living on the same city street, who arrived on Earth the same day; not, however, under the same circumstances. One child has come to a home wherein he is joyfully received. A loving welcome greets him. Tender hands and warm hearts watch over him and care for his little body which is perfectly formed. Wealth showers upon him every material comfort. Upon the faces of the parents is the imprint, not only of intellect but also of high spirituality. All that is needed for a happy, harmonious, useful life seems to have been bestowed, and that without stint.

We are now to pass down the street to take a look at the other child, to see with what conditions he is surrounded. This poor waif has come to a home—if, indeed, a dirty, disorderly hovel can be called by a name so beautiful—where there is no love; not even a friendly welcome awaits him. He is not wanted. The first word that greets his ear is a vile oath. His body is hideously deformed; he is a human monster, hor-

hible to look upon. The coarse mother turns away from the sight of him in loathing. The child sends forth a cry, from the center of that which seems to be *misery individualized*—misery alike of body and soul. That cry is a challenge to thinking men. It is also a challenge to God's Immutable Law of Justice.

Here is a problem to be worked out, too complicated for any rule other than the Rule based upon Eternal Verity; for, try as earnestly as men can, bringing forward all their power of intellect, tradition, and the authority of worldly philosophy, their efforts to solve this problem, when summed up, each time, give but one result—*injustice.*

Let us examine some of these intellectual theories and see where they lead us. According to the accepted theology of the majority of Biblicists of the Western Hemisphere, Reincarnation,—while distinctly recognized more than once in the New Testament,—has, in their exegesis, no place. Thus, in considering the fortunate child, and the unfortunate child, in question, from this standpoint, the souls within these infant bodies have never lived before in other bodies, and are therefore "new souls, fresh from the Hand of God." As each (reasoning from this tenet) has just come into existence, neither has ever done any good or any evil; therefore, each is perfectly innocent, and in all ways perfectly irresponsible for his present surroundings: the unfortunate child being as entirely irreprehensible as the more fortunate child. The question then arises, where is the Justice that discriminates in favor of one child to the detriment of another child equally pure and equally innocent? That men recognize the injustice in conditions such as these is proved by the fact that arguments are brought forward in an attempt to palliate and excuse such injustice; for, were there no discrepancy, excuses would be unnecessary. The one most frequently offered is Heredity. Heredity is the garment in which illogical minds strive to cover up the deformity of their fallacious conception of Divine Justice. Modern theology—not having been able to fully comprehend Heredity, and much less, Justice—has brought forward the truth of Heredity, which, when misunderstood and misapplied, becomes—as does every Truth perverted—Truth's own worst enemy. In seeking an explanation for the conditions under discussion, let us reject all save that explanation which measures up with absolute Justice—Justice alike to *God* and *Man.*

Within Spiritual Economy there is room for all Truth; thus it is never necessary to push one fact aside in order to make room for another. *Heredity is a demonstrable fact which in no way defeats Justice, but which is used, by Law, as an accessory in working out Justice; for, back of Heredity stands Karma, which unerringly guides each Ego to the parents where that Ego will receive the sort of body it deserves, and to those surroundings which the Ego itself has made possible through the thoughts, words, and deeds, of its past Earth-lives. Thus, each of the souls within these infant forms has again returned to the Earth to sow fresh seed and, at the same time, to gather the harvest whose seed was sown in previous incarnations; and be that harvest good or ill, each must gather according to absolute Justice; for the Teaching of "whatsoever a man soweth, that shall he also reap," is not only a reasonable saying, but it is likewise a Principle of Divine Law, whose results are seen in every life, but whose explanation is not universally taught, or understood.* That other souls are used as agents in bringing about this Justice but exemplifies the truth that all Processes of Law are both reasonable and natural. The suffering which comes to us through the deeds of others (which to us usually seems so unjust) is often the effect of our own past unkindness to these very souls, which is now brought home to us through Karmic Law; for, in order to see the harm in a selfish or treacherous act, we are often shown its keen edge by having the same act turned against ourselves. In case of these children under consideration, the Law of God has made no mistake; for each Ego has returned to that which, in former times, it created for itself; and each is now receiving the effects of its own past deeds: love and unselfishness being returned in full measure to one child; while hatred and selfishness is being returned as the portion of the other child. Thus, the Ego dwelling within the deformed body is *not* innocent; for, while the words "visiting the iniquity of the fathers upon the children unto the third and fourth generations," are indeed true, it is also just as true, that these "children" are souls who are attracted to such "fathers" through Karmic Law, because here they can receive that environment and those physical conditions which are theirs according to Justice. *Neither Heredity, nor any other power whatsoever, can place an Ego where it will reap a harvest it has never sown.* Through the gift of *Free Will*

each man chooses the seed he plants. God sends the sunshine and the shower to fall alike upon the field of the just and the unjust. That men plant tares in place of wheat is not the fault of the field, the sunshine, or the shower; neither is it the fault of Divine Law; but when the seed is once planted, each man must reap his own field; for, as one man can not sow for another, neither can one man gather for another, for "whatsoever a man soweth, that shall he also reap."

This Teaching appeals alike to our innate respect for Justice, and at the same time exonerates Deity from being held responsible for all the terrible conditions of *apparent* injustice which we see about us, putting the responsibility of the suffering where it belongs—upon the shoulders of the offender, and repudiating the fallacious doctrine which teaches that innocent souls must take to themselves suffering for offenses they never committed. The Principle of Gravitation recognized by Newton is no more exact and sure in its Processes than Karmic Law recognized by Paul. While Gravitation holds the body of man to its own material sphere, Karma places the man himself, with perfect exactness, within the sphere of his own moral obligations, and holds him to this sphere, life after life, until these obligations are paid in full. The man who casts his Karmic duties from him may not realize that he is trying to defeat Immutable Law; neither does he succeed in doing so, for he who steps over a duty in one incarnation will find the same duty in his path in another life; for, "Till heaven or earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." *Exact as mathematics, and in every way as orderly, is Karmic Law. Never was there an effect which was not preceded by a cause. Never was there a cause, sent out by any man whomsoever, that did not produce its effect. Any other hypothesis would be untenable. To be able to discriminate between good and evil and generate only pure causes is Wisdom, which also leads to Peace. It is, in truth, the only Path to Peace that the world can ever know. Thus, in the hands of Humanity is the Peace of Humanity. The Law is of God, but the choice is truly with Man.*

According to the one-birth idea—supplemented by a perverted Justice, and reinforced by a misapplied Heredity theory —in cases such as the unfortunate child, cause and effect are not taken into consideration, as it is claimed that an innocent

soul can be forced to take upon itself the terrible physical conditions of parents, whom, until the hour of birth, the Ego within the body of the child, has never known—thus forcing upon a guiltless soul a calamity for which no reasonable excuse can be offered, and in regard to which no right of choice was permitted. This is the doctrine which for centuries has been held up to the world in the name of Divine Justice! It is not strange that honest reasoning men turn away in sorrow. Such a theory is a reproach to Deity, and is no compliment to the reasoning powers of any man accepting it; *for unless God's Law be Just, It is unworthy the name of Law, and is consequently unworthy of God.*

In order that man may perceive Justice, Divine Law must be accepted in Its entirety; for if the Principle of Reincarnation is rejected—as is sometimes the case—then man has denied to himself the key which unlocks the "mystery" of the unevenness of human conditions and has, at the same time, rejected the Wisdom which the Good Law holds out to him. The man who through Evolutionary Processes has evolved sufficient spirituality, within himself to recognize Truths of Law, humbly accepts those conditions which he has created for himself through the thoughts and deeds generated in former Earth-lives, and is grateful for the lessons which he receives through these conditions. He does not seek to place the responsibility of his failures upon the shoulders of other men or upon Deity, for he now realizes that Divine Law is just. He knows that when men universally understand, and work with, the Law that each man can earn for himself Its choicest blessings.

The Truth of Karma must leaven and permeate the mind of Humanity; for not until that mind beholds Justice, stripped of its man-made fallacies, will men truly believe in, and trust, the efficiency of Divine Law.

THE WOE OF THE WORLD

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"*

Whence comes the woe of the world? What causes all the maladies that afflict the body? What causes the sorrows that assail the soul? Is suffering the natural heritage of man? Is man scourged by a power outside of himself—a power that is arbitrary in its ruling, that afflicts him without his consent and brings to him suffering for which he is in no way responsible; or, is suffering the legitimate effect of a wrong cause—a cause that the soul itself has generated; therefore, a cause for which the soul itself is responsible? What relationship does man bear to the past, present, and future suffering of the world? Is suffering, in any way, useful to man? Does God condemn Humanity, or does Humanity condemn itself? Can man, while living upon the Earth, ever arrive at a state where suffering will not be necessary—a state where all suffering and woe shall cease? If so, what methods must be used in order to bring about this desired result? Through many ages men have been asking themselves, and others, these questions.

According to the Prophet Isaiah, woe comes to those men, who, through ignorance or deception, "call evil good, and good evil." Woe gravitates to those who exalt that which is false in the place of that which is true. Woe is the portion of those men who choose the darkness of Materialism, in place of Spiritual Illumination. Woe is made possible by those who seek the things that bring bitterness to the soul, and reject those realities that produce sweetness and peace. Isaiah might have said that woe comes to the world through man's disobedience to Divine Law, for, by working in opposition to these immutable Principles, man generates causes whose effects can produce nothing else save inharmony—inharmony alike to body and mind. Evil causes produce evil effects. It would be as possible for a bird of paradise to be hatched from the egg of a reptile as for an evil cause to bring forth good to the soul that generated it. It is true that many people who

*Isaiah 5:20.

are now generating evil causes seem, for a time, to prosper; but such people are not prospering *because* they are now disobedient to the Law, but because they are now gathering the good effects of worthy causes which were generated in other incarnations. Men, who have not evolved the power within themselves to trace effects back to their individual causes, do not always see how Justice is brought about, for this reason they, at times, doubt if there is such a Principle as Justice in the Universe. Within Divine Law is the hope of men and nations. When men arrive at a better understanding of these Principles and strive to keep within Them, the Earth will grow more harmonious. When men have paid all their Karmic debts and cease to generate evil causes, suffering will also cease. By calling evil "good," and by worshiping that which is false, men have brought to themselves the woe with which, for ages, they have been afflicted. If men persist in making the same mistakes in the future that they have made in the past, they can and will continue to bring suffering to themselves.

While Divine Law is back of all the working Processes within the Universe, and is that Power which measures each thought and deed with mathematical precision, returning to each man the results of these thoughts and deeds, we must at the same time remember that this Law does not dictate to any man what thought or deed he shall choose, but bestows on every individual the power to select his own causes; that which Law does is to return—in an impersonal way—to each man the results of the causes which he has generated. This unfailing Principle of Retributive Jusice, within Divine Law, is the strength and hope of the faithful, for such men know that, if they keep within Divine Principles, there is no power within the Universe that can thwart a lofty purpose. Those who have trusted and worked with the Law have always verified their faith. They are those men who have triumphed over all obstacles and have put all that is false beneath their feet. These are those Divine-Human Men who are the First Fruits of our Human Evolution. They are those Men who have been earnest and just, kind and unselfish, who do not deceive, and who can not be deceived. They are Those who have learned of, and who abide within, the Law. Such Men already having paid their Karmic debts, by generating no more causes for pain, live without sickness and without suffering, even upon

the Physical Plane, for in Body, Mind, and Spirit, They have become One with the Law. The task placed before man is not small, but it is possible. Divine Law is reasonable and requires nothing that is beyond the power of the soul to accomplish. That which is necessary is sacrifice—the sacrifice of the material to the spiritual. He who has humility and determination—who can not be turned aside by petty trials, who is not lacking in enthusiasm, and who endures to the end—shall reach the Goal.

Suffering is the friend of the disobedient. Suffering is the warning that all souls receive when they pursue a path whose end is not peace. To have a clear conception of Truth is most desirable; to abide within the Law and to escape suffering is possible; but, if a man is still immersed in ignorance of the Divine Will, let him be grateful for suffering, for, while the personality cries out against it, the soul within the man is learning a needed lesson. Suffering is the schoolmaster that teaches the soul what to avoid. Peace will come when each man ceases to generate causes of woe; but in order to live in harmony with the Law, man must first have some understanding of Its Divine Principles.

Each man is desirous of happiness, but when he transgresses Divine Law, either by thought or act, he generates causes which will produce the opposite to the effects which he seeks. Law does not give happiness as a result of iniquity, for it is not within the nature of Divine Justice to bestow aught but Justice. It is well to recognize the truth that, however much men may deceive others, however much they may deceive themselves, there is one Power that can not be deceived; this is Divine Law; that Power which naught can change and which eternally stands back of all that is, and from whose edict there is no higher court of appeal. Men may disobey the Law, but they can not set It aside; they can reject the Law, but they can not escape It; they may deny the Law, but It still rules supreme. Only as men become one with Its Holy Will can they know Peace. The Will of the Law is the only opportunity for the soul of man. The present cataclysm of woe has been brought upon the world by calling evil "good," and good "evil," by exalting selfishness and naming it "progress," by trampling upon the rights of others and calling it "patriotism," by tyranny which men have sought to justify, but which was not just, by cruelty which is a shame

to the Human Race. Rulers blinded by their own egotism have put darkness for light, and light for darkness, and by such methods have terrorized the world. Neither nations, nor men can, with safety, build upon false causes, for, no matter how carefully men plot and plan, Divine Law is stronger than all else and, sooner or later, that which is builded on unrighteousness will be brought down in confusion. It is amazing that after all these ages men have not come into a better understanding of this truth; they are still suffering self-inflicted misery; kings are still arrogant and selfish; the masses are still careless and sensual. Men give their thought to that which is material; they heap up wealth; only a few seek the Law; in truth, many have not even heard if there be a Law, for the materially minded priests, who not infrequently place a commercial value on their teachings, substitute man-made theories in place of Divine Law, and reject the ancient Truth which the Divine Masters of Wisdom hold out to a needy world. Thus, for lack of understanding, this Humanity is a laggard in Evolution and continues to call evil "good," and good "evil," and to gather the fruits of its own ignorance.

"It is impossible but that offenses will come; but woe *unto him,* through whom they come!"* What are these offenses and who are these offenders whose portion shall be woe? All that which works against the Law of God is an offense. The Law is that Divine Power which is ever active for the best interests of the whole universe and which, sooner or later, returns to each soul absolute justice. Whenever we approach the idea of Divine Law, let us come with the assurance that Universal Principles are not only absolutely unfailing but are likewise absolutely impersonal. They apply equally to all and favor none. Justice is that from which no man can hide or escape. The words: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there,"† refer to the Law which pervades all planes, whose Eye is in all places, which beholds the mind of man and reads the most secret desire of his heart. It is this Power of God expressing as Divine Law that evil men seek to combat. Being without Spiritual Vision and understanding of the purpose of the Divine Plan, they seek to destroy all that which does not conform to their own ideas.

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*St. Luke 17:1.
†Psalms 139:8.

The Goal of Evolution is attained when man has individualized within himself Divine Principles of Law. One of these Principles is Universal Brotherhood. Universal Brotherhood is that which the Divine Masters—those Men who are Graduates of our Human Evolution—have been working for ages to establish upon the Earth. Our Human Race will be a failure unless it accepts this Principle of Law. In order to succeed in the unification of the Race, we must eliminate our prejudices and accept the fact that, while we are not all at the same degree of Evolution, we are all one Human Family. The man who holds up the idea of Unity is holding up to the world a saving Principle of Law. He is working for the Peace of the world and for the Cause of Christ. *The man who preaches the false doctrine of separateness is working against the well-being of the Human Race and also against the Will of the Law. Such a man is generating causes for future antagonism, inharmony, and unbrotherliness, for he is teaching hatred in place of love. He is sowing the seeds of sorrow and misery in the hearts of men. He is seeking to tear down that which Evolution has built up. Has the world not already been shown the results of unbrotherliness? Verily, woe to that man by whom the offense cometh! He who labors to defeat the Law of Unity and Universal Brotherhood of Mankind shall realize that he fights against God.* Man can destroy himself, but he cannot destroy immutable Law. We are one Humanity, one Universal Family; we are not all of the same soul age; we are older and younger; we are not all equally evolved; but we can all attain to the Goal of Life if we seek to *know* and *become* the Will of the Law.

Some who are in high places in our Government are not sufficiently impressed with the seriousness of their task. Officials who use the power invested in their high office in order to promote false and selfish interests are putting darkness for light and are calling down upon their own heads the woe which is sure to follow false motives.

We must never sit quietly and allow evil to rule over us. We must be untiring in our efforts to resist evil. We must not allow the moral interests of our people to be sacrificed to the greed of selfish men. Better conditions for the future are made possible by utilizing present opportunities. The need of the world is very great. No material thing can avail. It is to the Law that we must come for help. The world must

turn from that which is Material to that which is Spiritual, for the Power of Life is not of the Body, but of the Spirit. As sons and daughters of America, we must use the means at our command to set these matters right. The responsibilities entailed by the privilege of the ballot can be looked upon as among those which are most vital and most serious, for these men, whom we, by the power of our will, place in our Halls of State as rulers and lawmakers, are those men to whom we have given power which will be used to sway the destiny not only of our own nation and people but the destinies of other nations, as well. If we place at the head of this government narrow, selfish men, men who value their own personal interests more than they value the integrity and well-being of this great nation; if we elect to our Congress, men who will place partizan animosities and petty jealousies before the universal good of our country and the possibility of usefulness which is ours as a nation to be worked out in the great world problem,—then we, who cast the ballot for these men who individualize selfishness and unrighteousness, must take unto ourselves the Karma which we have generated by such acts. We must suffer for the suffering which these, our representatives, have caused; our souls must share the debt which they have contracted; in future incarnations we shall, with them, reap the bitterness which we made possible for them to sow. Men who can not rule themselves are not fit to rule over other men. We must awaken to our responsibilities and seek out righteous men for our rulers. We must see to it that we cast our votes for clean and honorable men. Men who are false to themselves, will not be true to other men. Men who do not respect Divinity will have little respect for Humanity. It is our privilege to make selfish and unrighteous acts so unpopular that men will shun such acts; but this will not come about until our citizens recognize the responsibility of the ballot and are willing to take time to determine if the man seeking a public office is worthy to fill a public office, for that which qualifies a man for any office should be something more substantial than his personal desire to fill such a position. As long as we, the men and women of America, are careless as to these matters, just so long will we be carelessly served. The ballot is a powerful advocate; it is our duty to devote this power to the advancement of the Race, and to reject, as far as possible, all "public servants" who place private

interests before the general good. It is our fault if ungodly men sit in the judgment seat. If they are there, it is because we have neglected one of our most sacred duties to ourselves and to the world.

Divine Law teaches us that whatsoever men give to other men and nations they will sooner or later receive for their own portion; for this reason, has Isaiah, the Prophet, cried out: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." May those men who fashion our human laws, think upon these things. They enact laws which they, themselves, can change; but there is a Law which is immutable—there is a Law which all the Hosts of the Redeemed have no power to change. This Law is our Judge, and by It are we judged.

JUSTICE

Justice is a Principle which has its incipiency in Universal Law. Divine Law is the Omnipotent, Omniscient Power of Deity through which manifestation is made possible, and by means of which the Will of God is worked out and consummated in the Universe. As a Dynamic Process, Justice is not only that which is of God, but also that which God Is. Before aught was manifested, and after manifestation has ceased, Justice subsists. It is this Principle, universal and sufficient unto Itself, but not sufficiently respected and revered by man, to which the Human Race must turn if Humanity desires to bring about conditions of a perfect and lasting peace upon the Earth, for, as long as there is injustice, either national or individual, there will be inharmony. Injustice is a producer of strife, as truly as the sun is the producer of light. If man would do away with strife, let him cease to send out causes which are unjust, for as long as evil causes are generated, evil effects will surely follow. In order that men may respect Justice, they must first believe in Justice. They must be taught that Justice is something more than a theory or a creed. They must realize that Justice is a vital Dynamic Power as elemental as God and as absolute, and that this Power has to do with themselves and they with It. Man can not set aside this Principle of Divine Law any more than he can hasten the ebb and flow of the tides or suspend the power of Gravitation. As to Gravity, Humanity has accepted this truth as beyond question, but Justice, which is a Principle equally immutable, has been rejected for ages by the mind of man. It has been warped and twisted, ignored and cast aside, misunderstood and preached against, and were is not Divine, all this might have been as fatal as it has been sad; but Justice is still powerful in the economy of Forces and continues to measure out to each man his lawful portion.

They who have sought to destroy the Human Race have always sought to travesty Justice. They who would weaken that which is most vital and fundamental in advancing the Cause of the Christ upon the Earth are they who attack those basic Principles of Spiritual Law upon which this Cause rests

for its realization and consummation. While these Principles, being a very part of Divinity, are as enduring as God, Himself, and while They can not be shaken either by the unbelief or by the ignorance of man, still it is time to realize that for any to seek to set Them aside or to destroy man's faith in Them is a most serious and reprehensible act, for it is through individualizing these Divine Principles within himself that man climbs up to God. Thus, to deny the immutability of such Principles is to deny to man the assurance of a means of progress necessary to his unfoldment and growth. The man who teaches the unstability of Divine Law is teaching the insufficiency of God. The more exalted the position of such a man and the greater his influence among men, the greater is his power for evil. Be he bishop or priest, pope or prophet, so called, it matters very little, for above all else is Divine Law and this Law is the soul's Path to God. It is therefore necessary for man to realize that God is Justice, that just thoughts and deeds are powerful in producing conditions of peace and happiness, and that selfish and unjust acts are equally powerful in producing conditions of inharmony and suffering. It is necessary for all men to see that Justice is not that which discriminates against, or favors any individual, and that It is as impersonal as It is exact in Its ultimate results. A better understanding of the Principle of Justice will serve to mitigate class antagonism and class jealousy. Justice does not coerce; It simply returns to each individual the effects of self-chosen, self-generated causes. It bestows upon the individual that which he has sought to give to others, whether that something be of a benevolent, or a malevolent nature. While the processes of Justice are not always instantaneous in working out results, they are, nevertheless, sure and exact. It may be for the reason that the Good Law is sometimes slow in collecting Its accounts that man often takes it for granted that such debts have been erased or forgotten; but Occult Science teaches that many of these accounts are carried over from one incarnation to subsequent lives, and not infrequently are paid ages after such debts have been contracted. Were this not true it would be impossible for any individual Ego to receive full justice, for we know that perfect justice is not always meted out to men according to the deeds committed in their present lives, and this fact, together with a lack of understanding as to the Principle of Reincarnation, is that which

makes it difficult for some to believe in Justice as an unfailing Law.

Among the fallacies which unreasoning men are ever setting forth is the fallacy of "especial dispensation of Providence." This misconception attacks the very fundamental basis or Rock of Truth upon which rests the whole power and strength of the Law, for the immutability of the Law is brought into question. To believe that God deviates from inherent Principles of Law is unreasonable. To set aside for one instant any Divine Principle would be to prove the whole fabric of the Law unstable, and to prove a thing of this sort would be to shake the Foundation of the Universe Itself. Unless it can be seen that Law is dependable, and that certain causes produce certain effects which are just, man would be as the beast of the treadmill,—he could keep on going indefinitely, but he would never arrive. It is the sureness of the Law—the mathematical element within It which can not fail—that man must grasp if his progress is to be great. To trust in the Law, not blindly, but understandingly, is a powerful incentive to effort. It is this sort of encouragement which Humanity needs, especially at the present time. The ancient Wisdom-Religion supplies this need.

Through all the past ages man's injustice to man has been a crime which no tongue has power to name. The suffering which the Human Race has brought upon itself through injustice is appalling. While men have to a great extent realized that their acts were evil and unjust, either they did not know, or lost sight of, the retributive nature of the Law, for, had they known that whatsoever they gave to others, they would at some future time receive to themselves, their own selfishness would have served as some protection against many of the evil deeds which have been committed; but in the great majority of cases man has not taken Divine Law seriously into consideration. The idea of an invisible, immutable Justice, that eternally evens up and adjusts the moral accounts of the Human Race and preserves the equilibrium of the Universe, has been, in the past, a subject too abstruse for consideration by many men, and is to-day so considered even by many of our "leading Theologians." The fact of Divine Law must be better understood and more universally presented to the minds of men in order that Humanity may be brought up out of the terrible conditions into which the

Human Race, through ignorant disobedience, has plunged itself, for, as long as Humanity goes on pursuing the methods of the past, the same results will be brought about age after age. How can the Human Race escape war, in the future, if nations continue to be selfish and unjust? While Humanity seems to be poorly versed in the logic of Justice, there is that within man which rises up and challenges injustice, for injustice is an offense which is recognized very often intuitively before man has the power to arrive at such an understanding through processes of reason.

Occult Science posits that all life is evolutionary as to processes of growth. It is therefore reasonable to believe that the different degrees of unfoldment, which we recognize in men about us, are partially due to the difference in the soul age of these men. Some souls are ages in advance of others in evolutionary growth; but how is man to judge as to who are the progressed and who are the unprogressed? The Master gave Peter to understand that such a decision could not be determined by a physical standard when He declared that flesh and blood had not revealed to Peter His true identity.* The standard of innate qualities of mind, as to purity of thought and deed, is the standard by which man must be judged; but if these ideas, which are held up to the world, can not be weighed and examined, how can one judge of them whether they be true or false?

All men who have not attained to Mastery are liable to err in judgment. Only as the human mind is purified and brought up and merged into the Divine Mind, is it possible for any man to arrive at infallibility of judgment; therefore, it is not wrong or unreasonable to question the logic of Theologians any more than it is to question the logic of any other class of men. If it is found to be unsafe and unsound when measured by Principles of Divine Law, such logic can be rejected with perfect impunity; in truth, it would then become a duty to reject it. In the past there has been some confusion relative to this idea, but when it is seen that to reject fallacies, which Materialists have sought to place about a Religion, is in no way to reject that Religion itself, but only to strip it of a false garment in which misunderstanding men have sought to clothe it, it will also be seen that it is no treason against either Deity or Religion to seek to make use

*St. Matthew 16:17.

of those innate powers of reason and common-sense which man has been evolving within himself through immense cycles of duration.

In order to come into a better understanding of the Law, it is necessary for man to grasp the idea that the Law is no respecter of persons, for a Law which could be swayed from Its universal and impersonal nature would be no Law at all. There is also another point which it is well to perceive: it is that Deity does not take liberties with Divine Principles. For God to set aside His own working basis and place His approval on deeds in which there is no justice, would be a most unreasonable notion. How could a perfect God transgress His own perfect Law? In such case He would be less than perfect and, therefore, less than Divine. To some sane thinkers it has never been satisfactorily explained how there could be one set of Divine Principles which apply to Humanity, and another set of Divine Principles made use of by Divinity. It is safe to say that such a thing is not possible. From the highest to the lowest Plane of Nature, Eternal Justice challenges the Universe! As for the reasoning powers of the Humanity upon this Globe, such powers—save in the case of men who have attained to Divinity—are still in a state of imperfectness.

That Humanity may be helped to arrive at a higher condition and embody that degree of excellence which is to it possible, it is necessary for each man to keep before his eyes a standard of excellence after which he can take pattern and fashion himself—after which he can measure his thoughts, words and deeds, and see wherein he needs to be reconstructed. For this perfect Ideal he is forced to turn to Divinity. God the Universal, or Divinity expressed in the form of a Master, is the only place where absolute purity can be found; but if man through materialism and misunderstanding is taught to reject the true God of Love and Justice, and in his own mind to set up a God of cruelty and injustice, where is Humanity to seek for its perfect Ideal? It could not be answered "In the Christ Man," for the Son is one with the Father and partakes of His Life and Nature. To place before Humanity a false conception of Deity—a conception which teaches cruelty and injustice in God and which is confusing and discouraging to man—has been the greatest crime of all ages! That this crime has been ignorantly, and in some cases "innocently," committed has done little to mitigate the results which have fol-

lowed. These results have served to rob a large portion of Humanity of a perfect Pattern, by charging against Deity the responsibility of a crime, which, when committed by incarnate fiends, outrages all sense of justice and kindness within the human heart. *That men could charge such calumnies against Deity, as have been taught by the spiritually blind, is explained only by the fact that these men were spiritually blind. The dogma that God made use of the unrighteous and blood-thirsty act of an unrighteous and blood-thirsty mob, in order to make possible the salvation of men upon this Globe, and at the same time "satisfy His own Divine sense of Justice," is a fallacy which has no equal.* It is well to turn upon this subject all the light of reason that is possible, for this mistake has all too long stood between the soul of man and his God.

During the terrible World War, man's inhumanity and injustice to man was clearly exemplified. One atrocity followed upon the heels of another atrocity until Humanity stood aghast and horror-stricken at its own deeds. Again and again from Humanity was rung the cry: "We did not realize we were so evil!" Children were wantonly mutilated. Thousands of women were outraged. Old women and feeble men were killed in a brutal and inhuman fashion. While all these deeds were terrible in themselves, there was one act which stood out as even more atrocious than some of the others, for the reason that death sharp and sudden was soon over, while to cause death by slow torture was the act of a fiend. It is not strange that the world was shocked by its own wickedness, and that the soul of the kind man groaned within him when told that human beings had been found nailed to buildings where they had been crucified and left to die in the most terrible agony. We condemn such deeds, but it might be asked: "Why should unregenerate Humanity be blamed for a deed like unto the one in which Theologians have, for centuries, accused Deity of being an accomplice? Is any act which is necessary to, and sanctioned by Divinity in working out the salvation of the soul of man, too imperfect to be emulated by man?" Poor unspiritual Humanity! The day is not afar off when this universal child will see and repent of its terrible injustice to God. It was the Master, Himself, who said: "If the blind lead the blind both shall fall into the ditch." The most reasonable way in seeking to help men out of the Theological ditch is to tell them the Truth. For

many ages man's injustice to man has been a crime which can not be voiced; however, man's injustice to man is recognized *as* injustice. It is called by its proper name—man can meet it as a foe—he is not deceived; but what of an injustice that masquerades in the garments of Divine Love? What is to be done with an injustice that men are preaching and Sunday School children are singing? However, Truth is Invincible and Truth is Justice and Love. When this dogma of vicarious atonement is stripped of its deceptive garment of "authority" and is shown to the world, it will be rejected —just as many other errors have been rejected—and it will then be recognized that injustice to God is even more profane than injustice to man.

But what can be said on the subject of authority? Did not Paul, himself, teach the doctrine of vicarious atonement? All Materialists claim that he did, and if such men read Paul's teachings with the outer eye of the Intellect, in place of the inner eye of the Intuition, and if they interpret them according to "the letter" which killeth out the spiritual idea, then to such men, Paul was also a Materialist discoursing on temporal bodies and human events; but to the spiritually discerning—to the man who measures life by Spiritual Law—Paul spoke in the Mystic Language of the true Initiate, leaving his words to be interpreted according to the *capacity* of him who reads. In regard to this idea he, himself, said: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."* It is this inner or mystery language which the Materialist has failed to understand. Paul further explains by saying: "The natural man † receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."‡ Exactly! *They are spiritually discerned, and the majority of men are Materialists.* This explains why Paul has not been better understood. In other words, men can not use a faculty which they have not taken the trouble to evolve within themselves; but *had* Paul taught the doctrine attributed to him, would it not be better to doubt the judgment of Paul than to question the Love and Justice of God?

What is really responsible for the teaching of vicarious atonement? Did it spring forth out of nothing? That is not reasonable. This false teaching is the perversion of a great

*I. Corinthians 2:7.
†Unregenerate man.
‡I. Corinthians 2:14.

Spiritual Truth, which becomes, when materialized, the very negation and enemy of Truth. The oblation of God for the world is a Spiritual Verity and has nothing to do with the physical body of man, save as that body becomes the House of God. Paul has given the key to the true crucifixion, in the words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It is this Spirit of God or Christ, within man that is crucified for, and by man, for only as God gives Himself into Humanity, can Humanity come up into God. The way into Eternal Life is through the Christ Door. That Door must be found within the heart of each man who would enter into the Kingdom. It is within man that Christ, the universal Only Begotten Son of God, is crucified, and as long as one man rejects God, Christ will suffer upon the Cross where Humanity and Divinity meet, for Divinity goes all the way with the evolving soul, and for Love's Sake is crucified for many ages in, and for man.

An individualized Christ Man is the highest exemplification of the power of Universal Law within our present Evolution. While Divine Manhood is the fulfillment of the Law, the same Law, through which the Masters of Wisdom worked out Their Problem of Life, is before all other men, and is likewise the opportunity of each; but to talk of salvation without regeneration is absolutely useless, for Regeneration *Is* Salvation, and there is none other! Not by injustice to a Divine Son is the world justified, but by reason of the justice of each man's good efforts, which efforts Divine Law builds into the man's own soul. By earnest effort, in harmony with a Just and Righteous Law, the soul of man ascends the Ladder of Evolution, and by such process it is possible for man to attain to Eternal Life. But Eternal Life and Eternal Love, Wisdom, and Justice are *one* in Essence. Without Divine Justice there is no Law; and without Law, man's hope is in vain.

BABYLON

Ancient Babylon, through the effort of Archeologists, is again receiving the light of day. Not, however, as the proud Babylon of yore, pulsating with life and ambition, but as Babylon dead and buried in a grave dug by the Elements. Babylon is now being torn from this tomb, in order that the curious eye of the modern scientist may gaze upon her mutilated form and judge of her former greatness. The history of Babylon is no longer a mystery, for, from these records—thousands in number—now being uncovered in her ancient archives, is to be gleaned a knowledge of the life of a people, hitherto but imperfectly known by the modern world.

When we think upon Babylon as she was under the rule of Nebuchadnezzar, with her hanging gardens, her gorgeous palaces and temples, her mighty walls, and think of her now as she lies prostrate—a crumbling mass of ruins—we are reminded of the prophesy of Jeremiah. Babylon has, in very truth, "become heaps;" her strong walls are cast down; her temples and palaces are laid waste; her works of art are demolished; her wonderful gardens are no more; only the records of her deeds remain. These are, however, not without value, for, if we have the wisdom to grasp the lessons contained in them, modern science has not rescued them in vain. Beholding the fate of Babylon—the utter destruction of the works wrought by the hands of these ancient people—we feel the pathos of the unstability of material things, of human effort seemingly defeated by the decay of time; but was Babylon's defeat caused by this ruthless destroyer? Was there not a deeper reason for the destruction of Babylon—an inner malady which sapped her vital powers and which condemned her to her fate? Men inquire too little into the inner working of the Law. *They see but outer effects shadowed forth in this, or that, form; but they do not stop to consider that back of every effect stands a cause, and that in this cause is the power of every success or failure.* O, misunderstanding children of the Earth, unthinking, unreasoning, Humanity! Again and again we have been born, but to teach ourselves the same lesson. Again and again we have held this lesson up to ourselves. Through countless ages we have suffered. Through great

cycles of time we have groaned and cried out, all the while scourging ourselves by our own disobedience to the *Law of Immutable Justice.* Sin—not time—Destroyed Babylon. She was not annihilated; she annihilated herself. The same *causes* which brought failure to Babylon will also bring failure to any other people who choose to make use of them. Divine Law teaches us that the ultimate fate of all peoples and nations is the fate of *absolute Justice.*

When we make the material our goal, we labor but to receive the reward of pain; but when we use the material as a means for gathering wisdom to the soul—not loving it for itself, but respecting it for its *uses*—then our efforts are not in vain. In working out ideas with our hands, we mold our minds; by effort, we evolve capacity; by experience, we build strength into our souls, and compassion into our hearts, and evolve within us the power of understanding, of reason and judgment. When the motive is true, by building these unsubstantial cities of Earth, we build the substantial City of God; but when our motive is false, we—as the ancient Babylonians—build a monument to confusion, which, having no truth in it, can not endure. While we keep our eyes fixed upon our task, hewing and fashioning these material things as though decay were not, painstaking as though our work were to defy Destruction itself, let us keep in our hearts the ideal of our seeking, and strive to draw to Earth, little by little, the reality of Perfectness. Only in this way is life hopeful; only in this way is it reasonable; only in this way is it without mockery to the soul. Many, seeing not the Possibility and the Goal of life, lose themselves in its great labyrinths and byways, and become discouraged; others, missing the narrow way of Peace, become disheartened; some become resentful; while many—as the Babylonians—are still enthralled by its glamour, and choose the broad way of sensualism and materialism. The fate of Babylon has for us a lesson, if we will receive it. Have we not now arrived at a place in Evolution where it is possible for many to learn from the experience of others? Can we not now come into a more perfect understanding of life and its uses, through the processes of *reason* rather than through the processes of sensation? Or is Humanity yet too small and unthinking to be taught by this more impersonal method? If so, we must still blunder on like stupid children—even as we have blundered for untold ages—flaying ourselves because of our own ignorance.

Jeremiah foretold the destruction of Babylon; but, when the Law of Divine Justice is recognized, a man will not need to become a prophet in order to foretell the fate of those nations and peoples who ally themselves with evil. Jeremiah used Babylon as a symbol of iniquity. At times he speaks of Babylon as she is spoken of in Revelation. There she is used to synthesize all that is corrupt and abominable in a people. For this reason, Jeremiah said: "At Babylon shall fall the slain of all the Earth." The Babylon which is denounced in Revelation as "Babylon the Great, the Mother of Harlots and Abominations of the Earth" is the universal City of Confusion and Death, which is the very antithesis of the Holy City "coming down from God out of Heaven." But before the material world was brought forth, before the seas and the mountains were made visible, this universal Babylon was condemned. From the beginning she has been without foundation; for, being the very opposite to the Will of God, no stability could be found in her, but only corruption and death. But what of those who make themselves one with her ways; must they not also share her fate? It is at this universal Babylon where "fall the slain of all the Earth." Here dwell Unbrotherliness and Hatred, Selfishness and Cruelty. Here dwell those kings and emperors who sell their souls for power. Here dwell those who seek after foolishness and vanity. Here feed the inner beasts—in outer human forms—destroying themselves through sensuality and materialism. Here dwell those who sacrifice great armies in order to seat some selfish monarch more firmly upon his tottering throne. Here high-sounding labels are placed upon false deeds in order that the wolf may feed upon the innocent. Here men laugh at the Law, placing materialism before spirituality, and hatred before love. Rise up, O nations of the Earth. Rise up and destroy the false city Babylon; destroy her with the Fire from the sacred altar of your own souls; pour out the Righteousness of God upon her, lest she destroy you, root and branch!

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* To-day the sound of confusion is loud in our ears. Babylon is scattering her plagues among the nations of the Earth. Her abominations are upon us; we have become partakers of her sins. Streams of blood are flowing from the Body of Humanity. Through unbrother-

*Revelation 18:4.

liness, we pile one woe upon another; through ignorance, we lead ourselves to destruction; through hatred, we steep our souls in wrath; through blindness, we place ourselves between the upper and nether millstones of God's Law of Justice. Do the nations fight against the nations? Every nation and man, that hates his brother man, fights against Divine Law, and the greater the hatred, the greater will be the affliction. During the present reign of Babylon among the nations, again we have held before our eyes the results of envy and greed; again we have demonstrated to ourselves that which follows in the wake of those who seek power for selfish ends. Our iniquity is great. As long as we choose to be "partakers of her sins, we shall also be partakers of her suffering. "Come out of her, my people."

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The time of Peace is not yet, for not until the mighty angel has cast the Rock of Understanding into the midst of the Sea of Humanity, shall the great sea become sweet; but the sweetness of its waters will be as gall to Babylon. Then out of the sea shall come forth those whose robes are washed white through Understanding, and whose faces are as the sun at noon-tide. These are they who obeyed the voice from heaven, and turned the wrath of Babylon against herself, through the power of Brotherly Love.

PART NINE

We are all learners in the great school-house of the world. We are Pilgrims seeking the Sacred Temple of Love. We are Seeds of Divinity, possible Sons of God. We are weary, homesick children trying to find the way back to our Father's House; but, O Human Brothers, we shall never arrive if we take the Left Hand Path—the Path of Separateness which winds through the dark Valley of Materialism —the way of hatred and unbrotherliness where the fountains give not forth the sweet waters of Truth, which are as Peace to the soul, but where bitterness is within each man's cup. As God is Life, hatred is death. Beware of hatred! Protect your souls from the terrible effects which will be the portion of those who stir up strife, who defy the Good Law and turn the hearts of men against men. Beware of Unbrotherliness! Beware of the Crime of Separateness!

THE ANIMAL BODY OF MAN

Form has its Source on those high Spiritual Planes which are the Storehouses of Archetypal Ideas. These Ideas are radiated into more and more dense conditions of matter until they have reached the nadir of material expression upon the Physical Plane. Form in and of itself is a secondary consideration and can be thought of as such, for the reason that it has no place in the Economy of Nature, *save as a means to an end.* It does not exist for itself, but as an instrument of the One Universal Life. It is ever a handmaiden and a servant, unreliable as a thing within itself. When taking to itself prerogatives and dignities which are not lawfully its own, it becomes to that soul, by whom it is accorded precedence, a menace and a temptation. Form is, however, a necessary *instrument* in working out immense results which would be impossible without its help.

Occultism teaches that man, when considered as the sum total of all his various Principles, is a Universe within himself. This is analogically as true when applied to invisible powers and forces, as when applied to different planes and expressions. Man is the epitome of the Universe—the Microcosm of the Macrocosm—a condensed expression of a great and profound Plan. Man is, as is the Earth, the collective Essence of all the conglomerate Essences of which he is composed. When considered as to Form, he is as the Earth—Myriad. When considered as to Life, he is as the Earth—a part of, and one with, all Life. The oneness of Life and the divisibility of Matter are two fundamental truths which are necessary to right understanding. He who has the power to grasp the truth of Eternal Unity, even in the midst of apparent divisibility, has taken an important step on the way to a better conception of Universal Law. In its outer form, Nature is ever changing or *becoming*. While it is true that there is no arbitrary line of separation prohibiting interaction between the Real and the Phenomenal or between Spirit and Matter, and while it is also true that the latter exists only for the reason that the former

subsists, yet, each idea must be examined with reference to its own plane. When the Universe is condensed into one idea, that idea is God. When the Universe is expanded to its capacity of ideas, we realize that Divine Mind is Infinite. As each man accepts the truth that all Planes of Nature are sacred, and seeks to fashion his life according to this idea, much suffering will be eliminated.

The animal body of man is the prince of all the animal creation. While this outer body can never be considered by man as more than a vehicle of manifestation, yet, to despise the animal body is a serious mistake, for it is the medium through which Universal Processes and Laws are working together in order that the Perfect Idea of man may be brought down and expressed even on that Plane of Nature which is most material. Neither man, himself, nor his animal body could be immediately expressed as a finished product: both are gradually evolved through long cycles of patient effort. The outer body of man, while in one sense only a physical expression, contains truths that, when understood, give evidence of great wisdom and teach important lessons. It is a recognized fact that the will of the man living in the body, and the will of that Power governing the Processes of the body are not always one and the same. The wisdom manifesting in, and through, the body usually far exceeds the wisdom of the man for whom these Processes are carried forward. Thus, the physical body of man, when considered as the instrument of his own individual will, and as the instrument of Universal Powers, expresses ideas entirely different. The physical body is a vehicle used by man, but very little understood by him, either as to its construction or its ultimate purpose. It is an irresponsible medium through which the man operates. It is the thinking entity within the body who is responsible for all of man's acts. When dominated by the gross, sensual nature of the unregenerate man, the body becomes the slave of fierce astral desires and as such is an animal in human form, often more selfish and cunning than any beast of the field, because of the added power of intellect which increases man's capacity for deeds of an unprofitable as well as of a useful nature. When ruled by the Spiritual Will of the Regenerate Man, the animal body partakes of that purity which resides within the soul and is in very truth the Temple of God. In order better to understand the Laws governing this body, it is necessary for the student to investigate the Lives or Workers in the body. With-

in the body the *cell* is the individual to be considered. In the Microcosm, the cell is analogous to man in the Macrocosm. It is the thinking unit, but the Mind which thinks through the cell is the One Universal Mind which permeates and guides all Nature. The body of man is composed of myriads of these cells. Just as there are many sorts of men upon the Earth with varied occupations, so there are, in the body of man, many sorts of cells doing many kinds of work; these cells are of different sizes and forms. As to number, the smaller ones predominate. Occult Science teaches that "Absolute Life cannot produce an inorganic atom," and that every atom and molecule of matter is the temporary house of some evolving Life, and that such Lives are ever present in bodies mineral, as well as in bodies human. These Lives are also found in the Elements such as air, fire, and water. The body of man, as to its physiological and chemical Evolution, is built by Lives of the lowest terrestrial order; while as to his psychic, moral, and spiritual Evolution, man is indebted to a class of Beings of a higher and superior nature.

In Leviticus it is stated that "The life of the flesh is in the blood." Science has proved this to be physiologically true. The stream of liquid life flowing through the veins and arteries is the means by which needed nourishment is conveyed to the tissues in the different parts of the body in order to replenish worn-out fiber. This work is carried on to such an extent that every few years the body has been entirely renovated and renewed. A marvelous fact to be considered in regard to this work is that man's physical house is again and again torn down, and as many times rebuilt, while he lives within it—all unconscious that such a process is taking place. The same Principles which obtain upon Spiritual Planes are also operative on planes of greater density. The Power which makes life possible is, also, the Power which nourishes and heals. The Lives in the blood ever seek to maintain the health of the body and to keep the balance of perfect order in all its parts. This is attempted even when the man within the body is, seemingly, doing his utmost to work against and frustrate this idea, for man very frequently does not seek to live according to that which will bring to him the best and wisest results as a *man,* but all too often he lives to gratify his desires as an *animal.* He sacrifices himself to the outer beast nature, and through the beast he is made to suffer.

In order, again, to place before our minds examples of

the beneficent care and wise provision of the one Universal Law, and in order that we may acquire a greater respect for the "Tabernacle not made with hands," a few facts are to be presented in regard to the manifestation of Law within the physical body. These facts may be known already to many students, but to review that which is known already is often helpful and at times inspiring.

When the body has received an injury, either by means of a laceration or through any other cause where infection is the result, it is through the medium of the blood that the repair work must be effected. In accomplishing this work, the wisdom which governs the Processes of the body is fully demonstrated. In the case of infection when germs have been introduced into the tissues, Nature's method of combating this menace is very wonderful. One of the first things that takes place is the massing of white cells on the interior wall of the blood vessel near the point where the invading germs are located. These cells have moved carefully along within the blood vessel as though seeking out their way, but when they arrive opposite to the destructive germs the mass of moving cells comes to a stop. A remarkable thing then takes place. Each cell then begins to send out a tiny thread of its own tissue, by means of which it penetrates the wall of the blood vessel, and by careful persistence the cell manages to creep through the small opening it has made, until at length it finds itself entirely outside the vessel, at the same time leaving no perceptible opening behind. These white cells are the defenders of the body, and when they have freed themselves from the confines of the blood vessel, they go earnestly at their task of hunting out the poisonous germs, and in order to annihilate these invaders, they proceed to swallow them. In this way the enemy can be successfully defeated unless their number exceeds the capacity of the defenders. While it is possible for the white cells not only to swallow, but also to digest their adversaries if taken in reasonable quantites, yet, if moderation is not observed, these cells sacrifice their own lives in seeking to protect the general interests of the body. As long as there are poisonous germs to combat, the white cells continue to find their way out of the blood vessels. A struggle of this sort is often earnest and protracted. Thus, it is seen that the infinitesimal Lives of the body work with intelligence and precision. These Lives attend to their individual duties with a devotion to the general good of the system of which they are

a part, with a fidelity which commands respect and sets an example of faithfulness for the man living within the body, which is worthy of his consideration. This teaches us that the health of the body depends greatly upon the condition of the blood. When the blood is impure and the cells are weak and unable to make their necessary defense against the poisonous invaders, the body suffers a disadvantage by reason of this fact. It is essential for the health and life of the body that the blood be pure, for impure blood weakens every fiber and cell bathed by it. Divine law should be respected upon all Planes of Nature. Man will do well to search out the causes which produce suffering and then seek to eliminate such causes. Suffering is the effect of a Law transgressed. As long as man works within the Law, he directs Force according to Order, which is a Principle necessary to life; but when man seeks to direct Force according to disorder, Force recoils upon himself and sorrow and suffering are the results,—these results being expressed on that plane where the offense was committed.

As is the great, so is the small; there is one Law. Within the physical body there are thousands of infinitesimal cells. Each cell has its own particular place and its own individual work. As each cell has its own place in the body of man, likewise, each Being has its own place in the Divine Plan. As all cells within the body are nourished by the life-forces of the body, so also, within the Universe, all Beings are vitalized and nourished by the one Universal Life. Each cell within the body has an individual function to perform as a cell, but this function as a cell is a part of the general function of the whole body: just as man lives and moves and has his being within God, and still possesses an individual consciousness as a human entity. All cells being component parts of one body, their success as a body, and also as cells, depends upon subordinating themselves to the one life to which they belong. This truth seems to dominate them, as each cell works for the common good of the central life, recognizing unity as a Universal Law. Through analogy, man can learn useful lessons from these small workers within his own physical vehicle. The success of a cell does not depend upon seeking selfishly, apart from its kind, but in seeking the best good of the whole body, for selfishness in a cell would mean to the body just what selfishness within man means to the world,—disintegration, chaos, and death. The present condition of the world is a colossal example

of this truth. Success follows mutual sacrifice and mutual effort. This is as true for human beings as for cells. Only in this way can harmonious relationship be established among men and nations; only in this way can the Human Race attain to its possible Goal.

It is a well recognized fact that a weak and inharmonious physical body places its occupant at a disadvantage. It is especially so considered by a man who desires to accomplish some useful work. By those who have investigated Humanity on its physical side, conclusions deduced are not encouraging, for race deterioration is loudly proclaimed; but as man, himself, is responsible for his conditions, past and present, it is reasonable to believe that if he so chooses, he has the power to improve his conditions for the future. The importance of this idea should be considered by each student in a practical way. The coming Race will need useful bodies. How are they to be obtained unless our present Humanity begins to purify the Universal Physical Body by thinking pure thoughts and by living clean and wholesome lives? Along this line man has a most important duty to perform, for those souls who must, from very necessity, in order to work out their Evolutionary Problem, seek incarnation again and again. Upon these souls, to bestow bodies foul with disease and reeking with impurity is both cruel and merciless. It is each man's duty to consider this phase of his responsibility to the general good of mankind. The individual who assumes the profound responsibility of Fatherhood or Motherhood has assumed obligations of great and solemn significance. To use the Creative Power for the high and pure purpose of providing bodies for incarnating souls is one means of helping along Evolution; but to misuse the Creative Power for selfish reasons is to debase the mind of man and to corrupt his body. Walking our streets to-day, there are animal bodies in human form which are festering heaps of decaying matter. Verily, the Temple of Our Lord has been misunderstood and also misappropriated! What are some of the evils that work against the souls and the bodies of men? What are the enemies that contaminate the mind and poison the blood? What should be placed in the category of disease and death with which man afflicts himself and then cries out because of the suffering which is the result? What are these things which weaken the Forces of kindly Nature within the body and set at naught the Law of God? Some of these are known as tobacco, narcotic drugs, and as whisky, beer, and

other alcoholic drinks. Others bear the innocent name of "bitters," but whatever their names, they are by nature man's enemies, both in a universal and in a particular sense, and in either case he has no right to allow sensuality to stand between his duty to himself or his duty to the Human Race.

A pure, vigorous, and beautiful body is desirable and is possible to man when he has *earned* the right to possess such a body; however, man cannot build a pure body out of impure material. That which he puts into his mouth determines in no small degree what sort of a body he will have. Wholesome food is desirable. The use of animal flesh as food is, from a moral standpoint, unjust, for the reason that it robs the animal of its body which is necessary to its Evolution; while from a physiological point of view, almost any amount of facts can be brought forward to convince man that carnivorous habits work against him. The body, as man, is constantly changing. A pure body can be coarsened and a coarse body refined. If the student will take the time to look into the subject of parasitic diseases, resulting from the use of a flesh diet, he will, very likely, need no further arguments on this subject. From the day of his birth, man is a dependent creature. *During his entire life he borrows from Nature, but that does not excuse him for abusing any loan.* Without the use of the physical body, the high spiritual destiny possible to man could not be attained. Sin is the enemy of man's physical, moral, and spiritual life. Sin is that thought or act which is not in harmony with Divine Law. Sin is the abuse of universal privileges, as a perversion of Force, for selfish use. Sin is the cause which produces the effect of inharmony upon material planes—the one and only cause of suffering. Man has the power within him to reject sin. He can conquer sensuality. If any man has imbibed the belief that Religion is something which has to do with the soul to the exclusion of the body, it would be a kind act to help him to eliminate from his mind this fallacy, for the Law teaches that all planes are sacred. Thus, he who destroys his body or makes it less useful through carelessness and selfishness has transgressed Divine Law. Man, on whatsoever plane, can not escape the Law of that plane. The Law of all planes is the Just Law of Cause and Effect, with the choice of right and wrong given to man. Self-control is necessary to purity of conduct. Man, for a time, functions through an animal body, but man, himself, is a Spiritual Being, whose privilege it is to cleanse and

purify his Human House by driving out of the Sacred Temple those fiery astral desires that make Peace impossible. Race degeneracy is due, in a great measure, to man's ignorance of the Laws governing the body, as well as to his ignorance of the true purpose of all expressed life.

The Law of Life is not transgressed in the use of any divine privilege, but in its misuse. Man must eat; he must also drink. The fault is not in eating or drinking, but in eating and drinking that which is poison alike to body and soul. For ages, as to matters of this sort, man has been consulting his desires more than his reason. Physical chaos and suffering have been the results. As long as there are two diverse wills in man, there can be little else than disorder and inharmony. The Peace that is necessary to the soul of man resides at the Center of his Being. Is it not time for man to seek this Peace? Is it not time for him to refuse to be ruled longer by those powers within the Microcosm which are, of all his complex powers, most sensual and material? Is it not time for man to wrest from the astral desires the reins of government, and seek to place his small Universe under the Power of Divine Will, which is the only Power within him worthy to govern?

MATERIALISM

Had Humanity, centuries ago, gone about hunting down its own misconceptions of religion and expunging them, in place of stubbornly trying to place the stamp of Divine Approval upon them and, by so doing, shirking the responsibility of unreasonable doctrines, the Earth would be in a much better condition spiritually than it is to-day. Had men gone about this task in charity and tolerance, kindness and compassion, the problem would have progressed much more rapidly in the direction of a true solution.

For ages, man confessed his heart at the risk of losing his head. Of all earlier wars, none were more bloody than those known as "religious wars." What oppression so fiendish as that devised by the religious fanatic? What man does not blush to call himself "man," when he reads of the terrible atrocities of the Inquisition? It is hoped that there is none of that spirit left in the world to-day. Let us consider the fact that all true Religion can bear the scrutiny of the most careful observer. It will always grow brighter under the searchlight of Intuition, Reason, and sound Common-Sense, as it is founded on Immutable Law and not on the opinions of any one man or group of men. It is not only reverent but it is also right and necessary for us to inquire into and examine these Principles of Law, in order that we may come into a better understanding of our Father's Will. Too often, ignorance has been excused by the fallacy, "There are truths which God never intended man should know." The falsity of such a statement is written upon the very statement itself, for God being Truth, it consequently follows, that to seek Truth is also to seek God. By what processes shall man draw near to God, save through those powers of mind which God has given him? The world is older, Truth more ancient, the purpose of Life far greater than we have, perhaps, realized; but in order to grasp the immense *possibilities which God offers,* we must first free ourselves from the *limitations which man imposes.*

In the working of economic processes, also in law, government, literature, art, and science, do we accept a *final* verdict? What school of physicists so bold as to claim—in this

age of progress—a perfect understanding of Natural Law? What group of scientists so unwise as to say: "We have placed our stamp of orthodoxy upon this system of scientific thought, let all who come after accept our verdict as final, as there is nothing more to be revealed in the realm of science." Would not those other earnest, honest men, who have devoted their lives to so honorable an undertaking as scientific research, stand aghast at such presumption; and would not a protest go out that would reverberate through the whole scientific world? Does not science stretch out a friendly hand to any who can bring—not a new Truth, for there are no "new" Truths—but the new revelation of an old Truth? Does not science take the trouble to investigate and examine before it either accepts or condemns? But we of religion, we who profess to be charitable and kind, how do we receive the humble offering of a mind, more illumined, perhaps, than our own? Often we receive it with contempt, we stop our ears and shut our eyes and point the finger of scorn and cry out—"apostate!" Truly, the right of each soul is the right of thought, the right to investigate, to reject all which seems unreasonable and false, the right to accept that which seems reasonable and true; but is it reasonable to suppose that men, who make no claim of having a true knowledge of all the Processes of Natural Law, have arrived at a full and perfect understanding of Spiritual Law? Is not Truth the Light which goes before the soul, drawing the seeker after It; and does not man's conception of Truth vary as his capacity to interpret increases? What man wishes to go back even ten years and accept the standards which he then set up for himself?

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Surely, the Master, by these words, recognized that the ultimate of all human progress had not, at that time, been reached, and placed His word of promise upon future Evolution. The Master did not tell man to gauge his works by that which He, the Son of God, had accomplished, but sent man forth with the Divine Promise of "greater works." What man, then, dares to attempt to establish a limiting code of thought for evolving Humanity? God's just Law does not mock at any man, or any people, asking for Light. Thus, we must acknowledge some good in all forms of religion, and some understanding in all peoples. It is only the bigot who recog-

nizes nothing of good outside of *his* religion, *his* race, and *his* nation.

Truth is ancient. The Life of any religion, whether of modern or earlier times, is that Vital, Spiritual Truth found in that religion; but if this Truth is brought down to the material plane, and in the place of Spiritual Realities, Material Things are substituted, then, the outer, in which there is no life of itself, and which is but material form, has been substituted for that vital inner Force in which *alone* is to be found the Life of God's true Spiritual Church. Through a priesthood with little capacity for Spiritual Truth, nearly (if not quite) all of those great and saving Principles of Religious Doctrine have been profanely materialized. In his highest and truest sense, man is something more than human personality manifesting through an animal body. He is individualized soul, spiritual in essence and nature; and it is to this interior intuitional soul, which alone has the capacity rightly to receive and rightly to interpret, and not to the exterior personality or to the intellect which is not sufficient of itself to apprehend Spiritual Realities, that these saving Truths are addressed. The Master stated most emphatically the power in Truth, when He said: "The words that I speak unto you, they are spirit, and they are life." *But if the true meaning has been taken out of these words, how then can there longer be life within them?* What then is left after the Spiritual Life, has been extracted, but the outer form in which there is no life, and which must necessarily adhere to the same Law which governs all lifeless bodies; namely, decay and disintegration? There is no hope for any Church save as it casts aside the idolatrous worship of those outer forms, or material symbols, which were never meant to take the place of, but only serve to point the way to, the great spiritual Truths which they indicate, but for which they can not be substituted, for *to substitute Material Things in the place of Spiritual Realities, is in itself the grossest form of idolatry.* It is giving precedence to the letter which destroys and is casting aside that Vital Life of Truth which Regenerates and Redeems. By materializing some of the greatest Truths that could possibly be offered to the world, the eyes of the majority of Humanity have been blinded to the extent that they have lost sight of these true Spiritual Ideas, greatly to the detriment of the Cause of Christ, for, Materialism having usurped the place of Truth, in the hearts of men, Truth has been denied Its

rightful heritage and still stands without, waiting for admission. The Master said: "And if the blind lead the blind, both shall fall into the ditch." This, man has been doing for ages. It is now time to set about lifting man out of the ditch and placing his feet upon the Rock of Understanding.

Were we to ask the cause of suffering in the world, the cause of dishonesty, oppression, and crime, the cause of national greed and individual selfishness, the cause of hatred, persecution, and war,—were we to ask the cause of the corrupt condition of the Universal Human Body with its brood of ghastly diseases, which, like so many thirsty vampires, constantly suck from this body its vital life-blood,—were we to ask the name of that evil power which annihilates nations and destroys Souls, there could, with safety, be given one answer —*materialism*. At the door of materialism can be laid the suffering of a world self-afflicted and rendered pitiable through its own ignorance, an ignorance which—for this same reason of materialism—few have the power to see. Ignorance and materialism are inseparable; they are, in fact, so closely united that to destroy one would be to destroy the other. Materialism is that false power with which the lesser and unsubstantial human mind, whose instruments are the senses, glamours and deceives the Soul. Materialism is that forbidden fruit which the tempter—under the guise of a serpent—offers to Eve or the Soul, in the Biblical allegory of the "Garden of Eden." It is this same serpent of materialism which ever seeks to turn the Soul from the realities of Spirit to the things of sense. This arch-enemy of man has spared him upon no one side of his nature, but has attacked him, alike, from all sides, and still seeks to destroy him. From without, man is confronted with a vast horde of temptations, while within, he is assailed by his own carnal desires. Materialism is that which man must conquer, or he will be, himself, conquered.

Amid the hurry and worry of sentient life, amid the struggle for those things which soon must be cast aside—many of which turn to dust and ashes as soon as touched—man devotes too little time to those vital problems of the Soul which are, to him, of supreme importance. The great test of Evolution is the test of spirituality. The time will come when it will be necessary for man to repudiate materialism, in order that he may be saved from conditions more serious than any with which he has already afflicted himself. It is due to materialism that men have plunged the world into the mael-

strom of sorrow and death where we find it to-day. Blindly asking each other why God allows such conditions as these, men go on generating causes, whose effects—through a Just Law—*must produce* the very conditions from which they pray God to deliver them. Materialism is responsible for a woe so terrible that no human man has power to fathom it. Is man to go on destroying himself through the power of his own ignorance; or is he to seek a better understanding of Divine Law, and by such method realize that man's disobedience to the Law is that alone which has power to afflict him? Spirituality is necessary to man, for the reason that the Soul, of herself, has no life save as she draws her supply from Spirit, and by turning away from Spirit, to matter, she gradually cuts herself off from this necessary supply. The Soul is that element within the Microcosm which stands between the antithetical planes of Spirit and Matter. Man having been given the power of individual will, assumes the responsibility of his own Soul, and by his choice of spirituality, or materialism, fashions his own destiny.

When it is better understood that man lives under the dominion of a Just Law, through which no jot or tittle of his debt can be set aside until all has been paid, he will awaken to the truth that man, and not God, is responsible for the suffering in the world. When the Law of Karma is known, the mystery of disease will then have ceased. As to the body of Humanity, it is a degenerate. At the present time it may be considered as the soiled and filthy garment of the Universal Prodigal Son, who, by making a companion of his own lusts, has sent himself forth from his Father's House, into the lonely and desolate fields of materialism, to feed upon the husks of sensuality, which is the food chosen by man's outer animal nature. By becoming "the most consciously and intelligently bestial of all animals,"* and by such methods, generating causes whose effects manifest as disease, man has filled his body with corruption. Each disease is indicative of a Law transgressed, for without disobedience, there can be no suffering.

That ordinary men have not yet evolved the power to trace diseases back to their proper causes, is true, for such is the work of the Occult Scientist, who looks through and beyond matter, and sees Law back of all. Many diseases are the result of causes which were generated in some previous life;

*H. P. Blavatsky.

thus, the Material Scientist, while having an understanding of the conditions which are placed before him, has no power at his command to determine what particular act of disobedience caused those conditions, and he would, very likely, reject the idea that they were made possible by a transgression of Spiritual Law, in some previous incarnation. The belief that man is subject to conditions produced by chance, without regard to orderly continuity of processes, such as Cause and Effect, is of all theories most disheartening. Such a theory denies the sureness of Law and virtually says to man that, no matter how earnest his efforts for good may be, accidents are liable to intervene which will overrule and defeat his purpose. Such a theory is neither reasonable nor philosophical; it indicates a lack of spiritual perception and questions the Love, Wisdom, and Justice of God. A Power inherently sufficient to bring forth an universe, such as the one in which man finds himself immersed, must also have a Law of exact Wisdom and Justice, immanent within Itself, by which it is governed. By seeking to set aside the Law of his Being, man has so weakened and corrupted the Universal Human Body that some scientists—who give their time in trying to determine the physical status of Humanity—have predicted that a state of physical degeneracy awaits the Human Race unless some remedy is forthcoming to check the progress of malignant diseases. It is estimated that, out of all the population of the United States, about ninety per cent. are now suffering from, or have been afflicted at some previous time with, tuberculosis. Other diseases show a large percentage; some of these are diseases which the sensitive feelings of Humanity do not permit man to name publicly, but which that same sense of modesty does not prohibit Humanity from contracting. Not infrequently do men grow too sensitive to look themselves squarely in the face; but ignorance will never lift the Human Race morally or physically into better conditions. Man must see *why he suffers,* and then in an intelligent way he must set about removing the *cause* of suffering.

All suffering, made possible by disease, is self-inflicted and is due to materialism; that is—it is due to placing the love of matter or sense, above the love of God. For the present condition there is but one remedy. The only hope that Divine Law holds out is for man to cease generating evil causes; then evil effects (when all the old Karmic debts have been paid) will also cease. The true idea is not to seek to

escape that which is just, but to live so purely that justice will be a delight, in place of an affliction. There is healing power in obedience, as there is suffering in disobedience. God is within man, and when man casts aside the false desires of the outer personality, and on every plane surrenders himself to God, man will then be created anew, in His Image. Obedience to the will of God is life and strength. Man can offer no substitute for obedience. As long as man chooses disobedience to Divine Law, so long will disease afflict his body. When the Law of Cause and Effect ceases to obtain, the Foundation of the Universe will have failed, for Divine Law is that Foundation; therefore, unless man seeks the Law and learns how to live in conformity with Its Divine Principles, there will be for him no Peace. Man's love for the unreal has ever been a menace to his Soul. The all-important question for each Soul to decide is whether she shall give herself to her true and lawful Spouse (Spirit), or link herself to her outer Adam nature, and by such choice become the servant of the outer, in place of the servant of God. All material things must sooner or later perish; likewise, must all perish who link themselves with the perishable. The Master asked a pertinent question when He said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Much of the materialism in the world is due to the misinterpretation of the Bible, by those who have been spiritually blind. Such men, not having evolved within themselves the capacity of spiritual sight, have striven to limit all other men to their own small understanding. However, at different times, there have passed through the world earnest men, who have believed it right, and also necessary, for them to make use of their own powers of Intuition, in an attempt to work out some of the vital problems of their Soul. Some of these men not being able to interpret a *Spiritual Word,* according to a material idea, have incurred the disfavor of men commissioned to determine what other men should, and should not, think in regard to such matters. History makes known to us that in earlier centuries death was not infrequently the penalty imposed by these censors of spiritual thought, upon those who were bold enough to question the purity of their theology. As civilization progressed, the penalty for seeking God according to the dictates of a man's own conscience has been mitigated, gradually, until at the present time, many are broad

enough to accord the same freedom of thought and speech to their brothers, that they have a right to expect for themselves. As bigotry and unbrotherliness have worked against the world's spiritual progress, so will tolerance and brotherliness be useful in helping the world to cast aside materialism and come into a better understanding of the Divine Plan. As man became degenerate through materialism, he must become regenerate through spirituality, of which materialism is the very antithesis. Materialism, when exalted and worshiped as religion, is potent for evil, for it is that which renders obscure the Path to God. When following after materialism, Souls become confused and lose their way in the labyrinths of illusions. That the masses have placed their stamp of approval on materialism signifies little. The masses once believed the Earth to be flat; but such a consensus of opinion did not have the power to prove to Copernicus that his vision of a spherical Earth was false. One man has—more than once—stood against the opinions of the world and has also proved his inspiration to be from a reliable source. Columbus would have denied himself his gift of a new continent to the world, had he waited upon the approval of the masses. Newton did not see the necessity of casting aside intuitive knowledge because the rest of the world had not come by such knowledge. The Christ Man did not wait for all men to evolve spiritual capacity sufficient to work out the problem of *how* Humanity could arrive at Perfectness before He uttered the words: "Be ye therefore perfect." Neither has it been thought necessary, by the Masters of Wisdom, to withhold certain Truths, which many upon the earth are grateful to receive, because all men have not yet evolved spiritual capacity to contain them. No matter how men are cautioned to the contrary, they need not fear that God will afflict them for reverently inquiring into Spiritual Law. When any man is encouraged to abide in ignorance, he can feel sure that such counsel does not come from a true friend of his Soul. Let each man confidently follow the Path marked out by our Elder Brothers, Who by repudiating materialism, conquered matter: Who by exalting spirituality, attained to a knowledge of the Law, and by such means, achieved Divinity.

THE ANIMAL KINGDOM

In order to promote both Human and Animal Evolution, it is important that time be taken to consider the relationship existing between these two forms of Life, for, it is in regard to the animal creation that man has made some of his most serious mistakes.

On the physical plane, each Degree of Consciousness has a corresponding expression. These expressions are divided into four general classes: Mineral, Vegetable, Animal and Human. Within these four general divisions are almost innumerable subdivisions. These are as steps, by means of which the Monad climbs up to God. As all Life is included in the Divine Plan, no wise man will call any Part of Life unimportant. Man's respect for the different expressions of Life about him increases as his conception of Truth broadens. It is only he who lacks understanding of God's Law, who belittles any part of creation and renders less than justice to those forms below the human.

Evolution of Form was necessary in order to build up a body through which human Life could manifest. Therefore, man is indebted to those planes of Life below his own, without the uses of which the Human Temple would have been impossible. The physical bodies of men and animals are as so many conditions which help to make possible the working out of the Divine Plan. Life flows through Form as a river between its banks; but, as the channel of the stream is not the stream itself, no more can Form be substituted for Life. The Stream of Life ever flows on to the one perfect Goal. We name one part of the stream "Mineral", other parts we name "Vegetable", "Animal" and "Human", but no matter how the stream appears to our senses, we know that it is one in essence and in purpose. Life is that Divine, Mysterious Power that animates all things and binds them into one common Brotherhood of Being. The Fraternity of Being is more comprehensive than the Fraternity confined to Humanity alone, for its true meaning is compassion and kinship with all living creatures.

The Animal Kingdom is closely related to the Human Kingdom, and has a real and important place in the economy of Nature. It will be to the advantage of Humanity to respect the rights of these creatures traveling, with man, the Path of

Evolution. He who disregards kindness and is cruel to animals has not only transgressed the Law of Love, but he has also generated causes which will, either in this, or in some future life, bring suffering to himself. The unkindness and cruelty of man to the animal has worked both ways against the Cause of Evolution. Cruelty has not only served to harden the heart of man; but through an imperfect human example, the animal, often, has become discouraged and its best instincts blunted and numbed. Many animals are not only affectionate, but are also devoted and unselfish friends. Not infrequently, at the cost of their own lives, animals have stood between danger and the one who had given them consideration and kindness. These younger ones, in the Process of Evolution, often shame man by their faithfulness, patience, and devotion. It is right to teach children to be kind and considerate of the feelings of animals, to supply their needs and think of their comfort, and to place before children the fact that, as they are much older in Evolution, it is their privilege to set the example of kindness for these younger entities to follow.

The child of to-day becomes the man of to-morrow. If the child is allowed to be cruel and merciless to creatures younger than himself in the Process of Evolution, when older and larger he will continue to be cruel and merciless. All such deeds add to the woe of the world and react powerfully against the individual who sent them forth. If we, through carelessness, overlook selfishness and cruelty in our children, we are withholding from them that protection which is within our power to bestow.

For the older and the stronger to afflict and torture the younger and the weaker is a cowardly and inexcusable act. The vivisectionist will find, to his sorrow, that God's Law neither demands nor accepts "qualified" cruelty as an aid in bringing about "humane" results. So far as man departs from the Law of Love and Justice, so far has he departed from his own peace and well-being. Divine Law measures each soul by Its own standard; he who has no kindness in his soul invites to himself the suffering which invariably comes to those in whom compassion has no place. For the merciless alone there is no mercy.

When man is in doubt as to the purity of an act, he can ask himself if the act would be kind and just, for, if such an act would be lacking in either kindness or justice, he can be sure that it would bring suffering to himself and to others.

This rule applies not only to mutual relationship among human-kind, but it also applies to our dealings with those Monads who are manifesting on planes below the human; but, whether within the human or the animal form, it is always the brute nature in the entity that uses its strength to tyrannize over an inoffensive life weaker than its own. A man who loves the Law seeks to be just in thought, word, and deed, and to mete out Justice alike to creatures great and small. He considers that to each animal its body is the sum of its possessions, and that it is neither wise nor just to rob a harmless and helpless creature of all that it has.

In Genesis, we are told, that man is given "Dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." These words are sometimes offered as an excuse for tyranny and oppression, but rationally can not be so construed. In very fact, they teach quite the reverse, for they place upon man a responsibility of a most serious nature: that of care-taker of God's younger creation upon His Earth. In no way do they convey the idea of a right to oppress, but rather an obligation to protect.

ANIMAL SACRIFICE

In what way can any amount of authority change a statement which is false, into that which is true? Truth is not established by the word or authority of any man. That which measures up with Divine Law needs no other authority, for it is then true even though all men proclaim against it. Divine Law is Truth, Itself; therefore there is nothing higher to which man can appeal.

From the foundation of the world, Truth has been in the world; but as the light of the sun can be apprehended only by those who have physical sight, likewise, can Truth be perceived only by those who have the power of spiritual sight, or the capacity of intuitional understanding. Now, this power is a Gift of God, but as all Gifts of God are the possibility of all, in some, this Gift is potential, or partially evolved, while in others, it is an active living *Principle*. In other words, a man can receive into himself only that which he has capacity—at that time—to contain. Thus, a man whether he be priest, layman, or prophet—so-called—can offer to the world only that degree of Truth which can be contained within himself. It matters not at all by what name he be known, for the Holy Light of the Christ can shine through but one sort of lamp—the lamp of a purified soul. The priesthood in seeking to give that which it had not to give, many times offered to the world a "stone" in the place of the true "Bread." It has been sufficiently demonstrated that the souls of men can not be saved through intellectual theories, for, no matter how well evolved, no man has an intellect which can discern the Realities of Spirit. In Natural Science, the intellect is a powerful factor, but Spiritual Science, or the Kingdom of the Within, is of another plane and must be examined by an inner faculty, the faculty of Intuitional Mind which has its abode in the soul, and is therefore interior and expresses interiorly.

In order to arrive at a better idea of that which is meant by Outer Symbol and Inner Truth, let us take for an example one of these great Spiritual Realities and see if, through a spiritual interpretation, a more reasonable understanding can not be found. Reference is made to a Truth most sacred and sublime in Itself, but which becomes, when perverted and

materialized, that most bloody, gross, fiendish and unreasonable fallacy—*animal sacrifice.* In this one instance it is proposed to show how the Divine, All-Loving Father has been misunderstood, insulted, and maligned, by a degenerate materially-minded priesthood, followed by an unreasoning, unthinking Humanity.

The Idea of sacrifice is a true Idea, and is essential in working out the Redemption and Regeneration of the soul; but this Idea is spiritual and therefore to be worked out in a way purely spiritual, and not brought down and materialized.

There is an ancient Teaching which says: *"The Beast must be sacrificed to Fire."* The Idea within this mystical language, when understood according to its true spiritual significance, is not that which materialists and literalists have supposed it to be. The same mistake has been made in regard to this Teaching that has always been made in all ages by the materially minded in regard to any mystical teaching that has been given out. The *word-symbols,* in which the spiritual Ideas have been embodied, being readily seen, have been substituted, exalted, and worshiped in the place of the living Spiritual Truths which they typify, but for which they can not be substituted without the most disastrous results. In all ancient books of esoteric Truth,—as also in the Hebrew Bible,—the word "Fire" has been used in a symbolical way to denote Spirit. In the Fourth Chapter of the Bhagavad Gita, we find the words: "Others offer as sacrifice the individual Ego in the Fire that is the Supreme Spirit." Here is a good example of the use of the word "Fire" in ancient Scriptures, in which its true meaning is also indicated. In these same Hindu Scriptures—which are much older than the Hebrew Bible—the word "sacrifice" is used in the sense of "devotion." Philosophical studies and the pursuit of knowledge are spoken of as "sacrifice." To the Hindu, "food blessed by sacrifice" is as food blessed by saying "grace." In fact, much is said in this ancient Teaching in regard to *spiritual* sacrifice, but not one word is said in regard to *animal* sacrifice. In the Hebrew Bible, again and again, we read of the "Fire from Heaven," but to think of the Holy Outpouring of Divine Spirit as one and the same as the *fire* with which we cook our dinner is a sacrilege most profane and unpardonable. Often the true meaning of the Bible has been veiled.* Only as man evolves spiritual capacity will he be able to interpret the allegorical and sym-

*II Corinthians, 3:13-18.

bolical language in which Holy Writ has been clothed; but *as long as man accepts the letter of the Bible, he will never arrive at its true meaning, for an allegory can not be considered as Spiritual Truth, any more than a human physical body can be thought of as a man.* Both the allegory and the body are useful only as they serve as a garment in which to clothe the Life within. Symbolism is entirely misleading to all except those who are instructed as to its esoteric meaning. Materialized, these symbolical teachings have given to Scripture a meaning never intended to be conveyed.

In regard to the word "beast," the beast which is referred to in the ancient Teaching—"The Beast must be sacrificed to Fire"—is the beast nature in Humanity; that nature in man which is sensual and bestial; that which ever strives to convince the soul that she is nothing more than a human personality, within an animal body; that which ever rebels against the Christ-Spirit in man. Let us now, by the Light of Spiritual Understanding, read and see what we find. *The "Beast" in Man, or his carnal nature, must be Sacrificed to "Fire," or the Divine Spirit within the Human Temple.*

Now, let us see what this sublime Truth, materialized and perverted, has cost misunderstanding Humanity in cruelty and also what it has cost in suffering, thousands of God's innocent and trusting creatures, who look up to man as their natural protector and guide, even as man looks in faith to God. From the very age in which this Truth became materialized and lost to the masses in its true spiritual significance, in place of the Altar within the soul, whereupon the beastly, sensual nature is laid as a willing sacrifice and offered up to the Holy Fire or Spirit within, other altars, material in nature, of stone and of metal were erected, on which thousands of innocent lives were sacrificed. To "appease the wrath" of a God who is All-*Loving,* who has given to all of His own Life-forces, and has fashioned all after an Idea of the Divine Mind, this stupid insult is perpetrated in *His Name!*

"They have set their abominations in the house which is called by my name, to pollute it," writes Jeremiah. This prophet plainly states his position in regard to animal sacrifice in the following words: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in

all the ways that I have commanded you, that it may be well unto you." The Prophet Isaiah cries out an indignant warning in these words: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the Law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with: it is iniquity, even the solemn meetings. Your new-moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." In these emphatic words Isaiah, the Prophet of God or Spirit, warns the people against the Priests of Materialism or Sense. The true prophets have been few; the ignorant priests have been many; and through them, many times, the people have suffered. The suffering in the world is due less to viciousness than to ignorance. A false doctrine, in the mouth of a well-meaning man, is a thing which makes the devil laugh, for it is seen that the well-meaning man can do his work much better than he could do it himself. If the claim is made by those who still adhere to the letter, that animal sacrifice is taught in the Bible and should be considered as a past means of establishing justice between God and Man, point to the Seventh Chapter of Jeremiah and to the First Chapter of Isaiah, and ask the meaning of the words of these two prophets. Then add to these words the fact that *in all the Master's Teaching He was never known to advocate, or even recognize, the practise of animal sacrifice, but ever taught kindness to all things.* Add to this, innate common sense, some degree of which each man is supposed to possess. Then let each one ask himself frankly, how the physical blood of a dying bull *ever did, or ever could, at this time, or at any other time, wash away the moral guilt of any man whomsoever?* In what way would the killing of ten thousand innocent, inoffensive animals even up the moral account of a man who had murdered his wife and children? By taking the lives of such innocent creatures would not this poor wretch add to his culpability? Truly he would, for, by such an act, cruelty would be

added to crime. In making the claim that animal sacrifice is not necessary at the *present* time, but *was* necessary in former times, a most important fact is completely ignored: the fact of the immutability of Divine Law, for, however much man's ideas have changed through the past ages, *Divine Law is ever the same.* Thus all that is right now, was right then; and all that was necessary for the soul then is also necessary now, as Immutable Law is not changed to meet conditions, but as conditions are expected to be altered to conform to Immutable Law. There is another point which materialists have not taken into consideration. If it is conceded by them that God is the God of all Life, even were it possible that the lives of animals could wipe out the guilt of man, *where would be the justice to these creatures?* According to the hypothesis of the materialist, an injustice would be necessary in order to establish justice. What sort of reasoning is this to offer to thinking men! It is not strange that the fallacious doctrine of animal sacrifice has compelled some men to turn away from the Church which teaches it, for no logical mind can accept a wrathful Love, or an unjust Justice. Neither can such a mind see how kindness and love can be established by the use of cruelty and carnage. Is God—He who is the Source of all—the Life of all, so lacking in Wisdom, that He must stoop to such a miserable makeshift as animal sacrifice in order to work out His most Holy and Divine Principle of Justice?

The time will come, and is not afar off, when men will cover their faces for shame when they acknowledge that this terrible fallacy has been held up for centuries to the world in the name of Religion. That it is not taught as necessary today has no bearing on the argument, for, as long as this dogma is claimed by any Church as a past means of grace, it will stand in the way of true understanding, and the Church will be held responsible for the fallacy. The only way for the Church—in any measure—to retrieve itself is to repudiate the dogma altogether. It has been the spiritually blind men of the Earth, who have led the spiritually blind "into the ditch"; and it has been these who have tried to argue away God's Law of Divine Love and substitute "divine wrath" in Its place; and it has been these who have tried to annihilate Divine Justice and establish a doctrine of injustice instead. Men have falsified God's true Religion, and men must shoulder this fact and do it humbly as co-offenders without casting all the blame upon any one particular sect, creed, or cult, but all

together bearing the responsibility of past offenses in the spirit of true brotherliness. *It can not be seen how man, by admitting his own mistakes, is confessing anything derogatory to, or in any way blaspheming against, any Religion; but it can be seen clearly how man by accepting a theory, which makes Divine Love possible only at the expense of Divine Justice, has not only questioned the Absoluteness of his Creator, but has, as well, questioned his own innate powers of reason and sound judgment.*

All true Religion being founded upon Principles of Divine Law, it will be seen that to wipe out the mistakes promulgated in the name of any Religion, will in no way mean to wipe out the Religion itself. It is comforting to know that the weak places in the Church on *Earth* can be repaired without disturbing its *Original* Foundation. By rejecting those great Pillars of Spiritual Law upon which every true House of God must rest, and substituting the weak and insufficient theories of literalists and materialists, man has rejected that which would make the Church strong and vital. Materialism offers neither understanding for the mind, nor satisfaction for the heart.

The Animal Kingdom is but one rung below the Human Kingdom in the great Ladder of Evolution, and is quite as much a part of the Divine Plan. The time will come when the rights of God's animal creation will be respected. Let all be kind to these helpless ones, for how can Christ rule the Earth when the hand of man is at the throat of his smaller brother? How can man love in his heart and be cruel in his acts? Now, here is a point which seems necessary to consider carefully. *Has not this materialized doctrine of sacrifice been as a license for cruelty? For how could man be expected to show more compassion than God? Man having been taught that God, Himself, is a God of cruelty and blood, has not he been logical in his reasoning when he exacts nothing higher of himself than he sees in his God?* Oh, away with such superstition! The devil is, indeed, a sly fellow, for, by materializing and perverting the mighty Truths of the Spiritual Church of God, he has entered the Church upon Earth, and *has used these very Truths, falsified and materialized, as implements of warfare against the Holy Cause of the Christ.*

When man has sacrificed his sensual, lustful, carnivorous, beastly appetites, to the Christ Spirit within his own Human Temple, when he has rejected the literal and has accepted the

spiritual, when he has, in truth, repudiated the outer and has turned to the inner, then—and not until then—has the "Beast been Sacrificed to Fire." This, however, is a Process purely interior and has to do with Spiritual Realities, and in *no sense* with outer Material Bodies. Such is the Ancient Teaching of Sacrifice made plain that all may read.

Religion has no first Principle, if it be not Love—not Love alone to God and Man, but to *all* created Life. God is Love. Love is the Fulfillment of the Law; but until the world has evolved the capacity to be Kind, it will never have the capacity to be Love.

PART TEN

Meditation of Praise:

O Lord, our God, unto Thee do we render gratitude and thanksgiving for all blessings, both temporal and eternal. Thou art our Source of Life. Thou art also our Source of Love and the Consolation of our hearts. As the fountain gushes forth from beneath the rock and sends out into the thirsty world its sweet waters to refresh and purify our bodies, so, also, does the Fountain of Thy Love within us refresh and purify our souls. Thy Law, O God, is our Teacher and our Inspiration. Thy Justice is eternal; therefore, in Thy Law have we placed our hope and our trust. Blessed, thrice blessed, are they who seek to abide within Thy Righteous Will.

THE RESURRECTION

Divine Law teaches us that the death of the physical body is not the death of the man, but indicates a transition from one plane of Being to another plane, where life expresses through forms less dense, but which are, in every way, as real. The physical body being in no sense the man, but only his outer expression, it follows that when a man has cast aside his outer body, he can not—correctly speaking—be called "dead," for, he thinks, feels, reasons, and lives, as independently of his body of flesh, as does a butterfly of the chrysalis for which it no longer has a need. When we consider that Spirit is the one reality back of all expression, we must recognize the truth that man's reality does not depend upon the density of his body, but upon the purity and spirituality of his soul. If man still goes on consciously living, after his physical body is laid aside, and if the death of this body is not, in a true sense, the death of the man himself, from what state, then, is the man to be resurrected? What does true resurrection signify, as to its conditions, and processes?

The idea of physical resurrection, when understood to be the resurrection of a disintegrated human form, is a superstition which is inexcusable in this day of revealed science. That some yet hold to this idea is true, but all Natural Law cries out against such a theory. While the teaching that a material body, already disintegrated and turned to dust, can be resurrected and come forth from the tomb in all its ante mortem conditions, plus the power of immortality, is a fallacious doctrine which lacks reason and which can not be justified within the Processes of Divine Law; yet this misconception, like many another, has back of it the light of a truth which makes this shadow possible. This truth is the fact of the Universal Regenerating Power permeating all life. Evolution, itself, is one tremendous process of regeneration and resurrection.

Job's declaration that, after worms had destroyed his body, he should, while yet in the flesh, see God, has been mis-

construed into an argument in favor of the resurrection of a decayed physical vehicle. Had these world teachers better understood Divine Law, and taken into consideration the fact of reincarnation, that is, that man during the process of his Evolution lives many times in the flesh, they would have recognized that man is given sufficient opportunity—while yet living in a human body—to work out the whole process of Evolution, including the Soul's resurrection, and all other degrees of regeneration. With such an understanding, the irrational theory of putrid flesh resurrection, would, most likely, never have been promulgated. Those who have taught this theory have failed to explain through what process of Law this resurrection of a dead body is brought about, and also what use a man would have for a material body in Heaven, or a realm purely spiritual. Men have accepted resurrection as a truth; but, being too material in mind to place this truth upon the plane where it belongs, they have given to the world a most unreasonable dogma. The words of Job "In my flesh shall I see God" are not impossible to Law, for resurrection is of the *Soul,* and is that which makes possible true consciousness, or spiritual sight, while man still lives in a physical body. The especial and crowning act of Evolution is to awaken the soul to a realization of God while man lives in the flesh; but as one physical body could not be made to endure the vicissitudes of the soul's long journey through matter, the soul renews its bodies at each new incarnation. This, however, is no more remarkable than the fact, vouched for by Physical Science, that the outer body is being renewed constantly and is entirely changed once in about every seven years; and yet, this is so wonderfully done that the personality is all unconscious of the process.

While Divine Law is all-sufficient for the needs of the soul, let no man deceive himself by thinking he can attain Eternal Peace by simply drifting with the tide of Evolution, for one of the conditions of Law is *effort* on the part of man. The place for man to make this effort is here upon the Earth, where he is beset on every side with difficulties and trials. By overcoming these difficulties he evolves strength; through much experience he evolves wisdom. For untold ages this awakening of consciousness has been going on in each Microcosm, as well as within the Macrocosm. The Life Principle, within the soul, is seeking constantly to bring up, redeem, and spiritualize that portion of matter which is given

into Its care. Evolution halts at no task, however great. All that is within the Plan can be worked out. The Higher Self, being one with Wisdom, knows that, by seeking, man can attain to the fullness of the Law; therefore, not only man but also the bodies he wears are not beyond the power of redemption; but this does *not* include the bodies he *has* worn; *neither does this come about through setting aside Natural Law, but through the fulfillment of Spiritual Law.* When every atom within the bodies of man has felt the power of the regenerating influence of the Divine Self, and when all has been vitalized by Spiritual Life, in which no impurity can abide, then has man—through the power of the Christ Principle within him—accomplished that degree of Perfectness which is possible within Law, but which all have not had the courage to undertake. The Individualized Christ Man had reached the ultimate of this possibility and had overcome the "flesh" as well as the "devil." That which any man has accomplished at any time can again be accomplished through Divine Law, if the same conditions obtain and if like methods are used. The resurrection of man and his vehicles is then not an outer chemical process working within dead physical bodies, but an inner Spiritual Power working within active living souls. All regeneration and resurrection comes from within, and radiates outwardly, purifying one zone of the Microcosm, after another. Of these zones the physical body is the most dense and outermost. The whole Process of Evolution is for the perfectionment of the soul. This Goal of Ultimate Perfection is kept, by Divine Law, ever in view. Bodies are but as a means to an end; as soon as one body has fulfilled its purpose, it is cast aside for another which will answer a better purpose. These old forms are again claimed by the Elements and go back into the general fund from which Nature again draws forth a supply for new vehicles. Resurrection is not an outer physical act, but an interior Spiritual Process: a process by which the individual man can attain to his Innermost Consciousness. If any seek this true resurrection, let him persistently reject the will of the flesh and seek the Will of the Spirit. The soul, by centralizing all its powers within its highest Spiritual Principle, is gradually transmuted into, and becomes *one* with, this Principle; and by this process the man himself passes from Death unto Life. When Eternal Life has been attained, man is not henceforth subject to irretrievable failure, for he has then passed that

place in Evolution where he is no longer a Possibility, but he has become a Reality. Until the Divine Will is acknowledged to be the supreme ruling Will of the Microcosm, there is, for man, no true resurrection. Evolution gives man his opportunity, but it is the privilege of each individual to grasp and work out this opportunity which the Law holds before him. Resurrection is one of the last degrees in the Process of Spiritual Regeneration.

It is believed, by some who do not take into consideration the fact of Evolution, that by declaring, firmly and positively, that one has already attained to a state of perfectness, that all imperfectness can be so completely ignored that it will, at the same time, be annihilated; but affirmation can not be substituted for Evolution, for the Law will continue to demonstrate the truth that to deny Its Principles in no way sets them aside. We can not accomplish the journey of Evolution at one leap; neither can we wash impurity from the soul by denying that it is there. Thus it is that some, by lifting their eyes to the Celestial City, far above them upon the Holy Mountain, allow themselves to believe that they, themselves, have followed their vision, and refuse to see the steep Path which lies between them and their Goal. It is, however, encouraging to be able to pierce the clouds of doubt and see the City as a reality, but to stand in the valley and affirm that the pinnacle of the Holy Mountain has been reached is less useful than patiently to struggle up its rugged side. The only safe way for man is to open his eyes and strive to see his real condition, then to go about improving this condition, trusting the Law absolutely, and knowing that every good effort must —according to Law—yield a just return.

Man's resurrection is a resurrection from Spiritual deadness—the same state or condition indicated by the Master when He said: "Let the dead bury their dead." While the object is the resurrection of the man, himself, such process also affects the bodies of the man, in whom this work is accomplished, according to the degree of purity to which he has attained, for the planes of the Microcosm, even as those of the Macrocosm, blend and interpenetrate; thus, even man's dense and outermost body partakes, more or less, of that which he is within. It was to those "who were dead in trespasses and sins" that the Master most often applied the term "dead," for the regeneration and resurrection of *souls,* and not the resuscitation of physical bodies, was the true mission of the

Christ. It is Christ, alone, who conquers the grave, for Christ is that Power of God in man which overcomes, and triumphs over, matter. Matter is, to the soul, "the grave," from which Spirit, alone, has power to redeem. This redemption is accomplished by resurrecting the soul from the deadness of materialism unto the aliveness of spirituality. This is the office of the Christ. It is necessary for the world to arrive at a more perfect understanding of that which the word "Christ" truly signifies. In Essence, Christ is that universal, abstract Ray of Divinity which is ever *one* with Its Source, no matter when or where expressed. Christ is ever *one* with the Father, or the One Life. He is Eternal Principle; therefore, one with Divine Law and Essential Being. The Christ Principle can—through the Power of Law—Individualize in man, but though He should manifest through ten thousand forms, yet He is *one* Christ.

Here is where the Church has stumbled, for, by giving precedence to Form, in place of giving precedence to Life, it (the Church) has made Matter the arbiter of Spirit, and has set a limit to the Universal Christ Principle, by declaring that the "Only Begotten Son of God" expresses Himself through but *One* Body; *whereas, the word "only" applies to the Son of God, Himself, and makes no reference to His outer Vehicles. Whether Divine Perfectness manifests through one form or through many forms, within each form is to be found the Only Begotten Son of God.* When a man has been transmuted—through the power of Spiritual Alchemy—into the very Image and Likeness of God, he has become Son of God. The dross of the Human has then become the gold of the Divine, for the purifying Fire of the Spirit has penetrated and vitalized him in all his complex natures and has welded him into one perfect reality. Thus it is that, through the power of the Universal Christ Principle, man, by working in harmony with Divine Law, is able to Centralize and Individualize this Principle within himself, becoming the Divine Human Son, or a Christ Man; but this fact does not prohibit any other man—who has fulfilled the requirements necessary to Law—from attaining to a like result. Let the Church see, and hasten to correct, her mistake, for, by preaching salvation, and at the same time limiting Humanity to but *one* possible Expression of the Sonship of God, the Church presents a theory which would cut Humanity off from the very hope of that Salvation which it encourages Humanity to seek, for, by rejecting the

only Salvation for the soul (Christ Individualized within man), the soul is left without salvation!

In speaking of the resurrection of Jesus, this great Spiritual Truth is usually so presented that little, save the material symbol, remains. Its true spiritual significance has been disregarded, until the resurrection of a physical body is made the central point of consideration. By exalting an outer Symbol in the place of an inner Truth, by holding up a physical act, and at the same time denying a Spiritual Verity, men's eyes have been blinded, until—as some creatures that have long infested dark caverns—they have almost lost the power of sight.

When the Christ Man said: "I am the resurrection and the life," He did not call attention to Himself as a Personality, but as a *Living Principle* manifesting *through* a Personality. He held Himself up as an exemplification of the power of Divine Law. He saw that it was necessary for the world to comprehend the great fact of Law; but He never intended the world should receive the false impression that His own individual resurrection would suffice for all of Humanity, for He ever taught that each must seek the Fountain of Life for himself and partake, individually, of its Purifying Waters. That other than this has been taught is the misfortune of unregenerate men, who, as yet, not having evolved within themselves sufficient spiritual capacity to behold Truth in Its purity, have taught the Christ Idea, according to their own power of interpretation; this interpretation, however, usually has been strongly tinctured with materialism. For ages we have groped in the darkness of this materialism. The way is now straight before us.

THANKFULNESS

It is well to pause and take account of our blessings. It is right to render gratitude to God for all gifts which have been received, to give unto Him the adoration of our hearts, and to pour forth our love and thankfulness without measure.

If, during the past year, we have been blessed with a better understanding of Divine Law, a purer motive, a clearer vision, let us give thanks. If, through the days gone by, we have drawn nearer in sympathy to human-kind, if we have been more tolerant of the failures of others, if we have refrained from speaking the unkind word that was upon our lips, let us give thanks. If we have been charitable in our thoughts, more disposed to commend than condemn, if we have divided our loaf in practical helpfulness, let us give thanks; but if we have offered the true Bread of the Kingdom —the Teachings of the Sacred Wisdom-Religion—to any hungry brother, then let us sing in our hearts with gratitude, for, while it is good to minister to the bodies of men, it is most excellent to bring hope to their souls.

In rendering thanks for good deeds done, there is one point which our Elder Brother never overlooks; and unless we also recognize the *oneness* of Divine Goodness, we shall not be able to say with Him: "There is none good but one, that is God." In giving gratitude to the Father, the Master never reserves the Glory for Himself. Being indeed, Son of God, He has the clearness of vision to see the truth which makes it possible for Him to say: "I do nothing of myself." God is, in very fact, the one Self of the Universe—"In Him we live, and move, and have our being." All life is a suppliant unto His Bounty. All creatures are breathless, save for His Breath. As for man, he has no good or perfect gift, other than that which comes from this one Source. That this Source is infinite and sufficient, alike for the needs of man and for all creatures, is a cause for thankfulness.

While thankfulness to God can be expressed by words, such words are indeed worse than useless, unless they are impelled by gratitude within the heart, for the outer ceremonies of worship and professions of humility, unless prompted by true motives, become as so many garments to

conceal egotism and self-righteousness. To be truly thankful is to be thankful for *all* that which comes to us through Divine Law—not to be thankful that we have transgressed the Law, but to be grateful to receive the warning which comes through a Law transgressed. While we see our joys and blessings as a just recompense for past good efforts, and our sorrows and sufferings as a legitimate sequence of false causes, self-generated, let us not forget the fact that suffering has its *perfect uses,* being the remedial agent which wipes out ignorance by substituting knowledge, through experience. So, while suffering has its sting, it has also its lesson. That no one can feel the sting who does not *need the lesson* is a kind provision of Divine Law, for which we can render gratitude.

Not only is it right to give thankfulness to God, but it is also useful to give appreciation to each other for kind deeds bestowed. Flattery is an appeal to the supposed vanity of another, at the sacrifice of sincerity in one's own self; but honest appreciation is indicative of a sense of justice and is useful alike to the man who has earned gratitude and to the man who is grateful, for it serves to inspire both men to new efforts of usefulness. The best way any man can show his appreciation for the noble deeds of other men is to seek to safeguard the good institutions which their unselfish efforts have made possible. One of the best characteristics a man can possess is honest appreciation for the good works of others. Such an attitude of mind indicates a broad, unselfish nature which serves as a moral tonic to weak and ungenerous men. The man who has reason to respect himself will also see and appreciate noble qualities in others. Thankfulness is not alone voiced by the tongue, but is also expressed by a wise and *practical* use of those gifts which Divine Law has made possible. Service to man is one way of showing thankfulness to God.

Cycle follows cycle. The waves roll in upon the beach, but to recede—to come again—yet again and again to recede. Likewise does the tide of Humanity touch the shores of material conditions for a brief time, again to flow back into the Ocean of Life beyond physical matter. For this short sojourn in the midst of great opportunities (opportunities alike for body, mind, and heart) let us give thanks—thanks for the gift of Life, itself—gratitude for being allowed to meet those conditions which are potent for great results of purity and understanding, wisdom and usefulness—gratitude for the schooling

suitable for learning useful lessons, without which soul-growth would be impossible. Truly, life is good. What though, at times, storms rage about us? What though the great deeps are, for a season, lashed by their fury? He who has driven his understanding into Divine Law has an anchor which is safe and sure, for he knows that, beneath all seeming confusion, there is Peace. Light is followed by darkness, action by reaction, summer by winter; but he who sees not the bud of spring, the blossom of summer, and the fruit of autumn, being fashioned by the winter's blast, sees not the order of God's perfect Plan.

A loving appreciation of Nature, together with the desire to understand the Law which governs life, is one way of expressing thankfulness. He who has most gratitude to God is he whose powers of love and understanding are most perfectly evolved. The world is full of beauty for those who have eyes to see, but no one can truly see this beauty unless the outer eye is in harmony with the inner vision. The glory of the sunrise is in the eastern sky, but the thrill of appreciation is within the heart of man. He who lacks the power to respond to the beautiful in Nature has never truly beheld her. He has met her on his pilgrim journey, but he has never clasped her hand within his own; he has never listened to her wordless songs, or been inspired by the enchanting beauty of her charms, for her message has never reached his heart. It is here at the center of his Being—here where the life forces are most vital—here where Love is enshrined—that man most abundantly lives; and it is from this center that he sends up, as sweet incense, his thankfulness to God, and radiates into the world some of the sympathy and the courage needed by his brother man.

Nature does not forget to render praise. Through the budding springtime, and the blossoming summer, each individualized life-expression has drunk its fill of beauty and strength, from sun and mold, from air and moisture. Each has reached up to Heaven for light and has delved down into the Earth for that nourishment which is necessary for physical bodies. Tree and plant alike have taken the sunshine and the air, and that which has been drawn from the Earth, and have transmuted them into an offering of praise—an expression of thankfulness. Autumn is the time when Nature's choir breaks forth full-toned and sweet, each evolving life singing its gratitude in its own individual way—in lus-

cious fruits, in sweet nuts, and wholesome grains, each bringing its own rare gift and praising God with that tongue which He has given it. These notes of gratitude all find expression according to their own degree upon the great Staff of Life. Who shall say that the harmony of Life's Song would be complete with one note left out? From the deep diapason of Nature's mineral kingdom, up through the quicker vibrations of vegetable and animal forms, all life sings in harmony with Universal Law, giving forth as much melody as can be expressed through these different bodies, each singing its own song attuned to the Keynote sounded by the Master-Musician. It is when the high treble of Humanity is reached, together with its privilege of Free Will, that discord begins to be heard with painful distinctness, for, it is here where life forgets to be obedient and seeks to rule, where life forgets to praise and begins to reproach, where Human Intellect assumes to criticize Divine Mind, where, being yet too small to see God's Plan, man cries out, in impatience, that there is no Plan. It is only as man comes near enough to God, to echo within his own soul the vibrations of the dominant note of Divine Love, that he truly begins to praise Him.

One of our chief causes of thankfulness should be that we are not forgotten by our Great Brothers,—Those who have Graduated from our Human Evolution, and who now stand ready to aid us by the power of Their Wisdom and Love. It is to these Divine Men we may come for help, for, having walked in the way, They know all its difficulties and dangers, and see alike our needs and our possibilities. Always ready to give, They reach out a compassionate Hand to Humanity. This Hand is none the less Powerful and Loving because invisible.

He who loves Divine Law, who labors only that he may serve God, who sees Him as both the Source and the Goal of Life, who radiates Peace and who is humble within his heart, by his life, ever gives true gratitude and thankfulness unto God, for there is no gratitude more sincere than the effort to become His Will.

PRAYER

Just as there are all grades and sorts of men, there are all degrees and kinds of prayers. While some of these prayers are extremely useful, others are not only pernicious, but they are in a pronounced degree—wicked. It might be well to seek a better understanding of the Principles which underlie and condition prayer, in order to perceive some of the results which would be produced by these different forms of invocation. Considered in the abstract, prayer is a supplication made possible by concentration of will and mind along those lines where some prized object is greatly desired; usually, though not always, this supplication is addressed to Deity. Prayer, as all else in the universe, is circumscribed and conditioned by Universal Law. Whether the motive which prompts the prayer be pure, or impure, is a subject of importance, for the same deed, performed by one man whose motive is pure and by another man whose motive is selfish, brings to each a different result, or Karmic effect. The motive back of a petition to Deity should, without doubt, be pure, for prayer addressed to God or to "Our Father in Heaven" is virtually addressed to Divine Law and is useful to that degree in which it is in harmony with Divine Principles.

The question sometimes arises: "Of what use is it for men who do not believe in a *personal* God to pray to that which is absolutely impersonal and immutable; in truth, what is to be gained by praying to cold, abstract Law, whose Principles are fixed and inexorable? Even if a man in need has the courage to address such a God, is it possible to believe that results can be obtained?" The case is simple: God cannot be changed, either by supplication or malediction, or by any other process whatsoever; but to change God is neither the aim of prayer nor of Evolution. The whole idea, according to the great Plan, is not to change that which is perfect, but to change that which is imperfect. God is perfect. Unregenerate man is imperfect. The use of prayer is, therefore, to bring about a change in man. Had man in past ages devoted as much of his energy in trying to change his own individual mind and build into it that which is wise and pure,

as he has given in trying to change the mind of Deity, he would have reached a much higher degree of spiritual understanding than that to which he has attained at the present time. True prayer is the concentrated power of unselfish and altruistic Thought; and as Thought is one of Nature's most powerful Forces, it becomes, when directed by the spiritual will of man, a dynamic center for radiating good into the world. Thought is all the time being used by the Spiritually Evolved in order to create better conditions—not, however, by seeking to set aside the Law, but by working through and in harmony with the Law. Prayer is an Occult Process by means of which man is helped to come into a better understanding of the nature of God. Man, not well perceiving the Divine Nature, is ever making the mistake of seeking to impose upon Deity human limitations. Changefulness is that which should be eliminated from his mind, for only a God who is the same yesterday, to-day, and forever, can be trusted. They who see Deity as Principle have no occasion to doubt either Divine Power or Divine Immutability. The anthropomorphic or personal God of modern Theology is not reconcilable with any logical process of reasoning, for according to such a theory Deity is one day recognized as a God of love, while another day He is avowed to be a God of wrath. At one time, He is said to be a God of Eternal Justice, while at another time He is supposed to have set aside His own immutable Law of Justice in order to make way for a dispensation of "Justice by substitution!" This is an anomaly or rather—if one has the power within him really to see Justice—a plain contradiction of that Principle.

Young Humanity always seeks a personal God, for the reason that the young Ego has not yet evolved its powers of Abstract Thought. To such an one, Form seems an indispensable part of Life, for the child soul has not the capacity to center its thought on planes other than those limited to concrete form; thus, the young soul must grow its "spiritual wings" before it can soar into realms where all is recognized as One Universal Life.

God is Spirit, universal and abstract; not that which is afar off but that which is ever immanent: "In Him we live, and move, and have our being." We are immersed in God —saturated through and through by the Divine Spirit of whose Presence so many are yet unconscious, for, while Deity is ever one and the same and dwells within man, man is con-

scious of God according to the spiritual capacity that he has evolved within his own soul. Divine Consciousness is the Goal that each entity is consciously or unconsciously seeking to attain. It is necessary that the outer personality partake of this inner Consciousness, in order that man on each Plane of being be brought up into harmony with his Highest Principle. Prayer, Spiritual Thought, and Aspiration are all useful in promoting this result. Those men who desire to establish within themselves the Will of God rejoice greatly because they know in their hearts, and perceive by means of their spiritual faculty of mind, that Divine Law has nothing within It that cannot be used by all; therefore, It is impersonal and can be trusted; It does not discriminate or forget; It never fails; and It is Justice, Itself.

No man with any spiritual understanding whatsoever, prays to Eternal Wisdom with the idea in his mind that he can by the force and persistency of his supplication set aside Divine Principles. He can, however, make use of these Principles, but if he values the well-being of his own soul, let him make good use of Them. Let no one send out a prayer which seeks to accomplish a selfish, unrighteous purpose, for such a prayer is an abomination unto the Law; it is, in other words, spiritual sorcery, sometimes termed "Black Magic." Thousands of people, in their ignorance of the Law make use of this power; but those who have deserved to be warned should refuse to generate causes whose effects are so serious. Occult Powers should never be used selfishly; by such use the offender repudiates one of the first requirements of true discipleship. Prayers are not always addressed to Deity. Magicians and sorcerers have for many ages used prayers and incantations addressed to evil forces, in order to accomplish certain unholy desires. Black Magic has always been resorted to by those who have sought more power than they knew how to *use* wisely and unselfishly. It can be looked upon as a misfortune when an individual possesses certain kinds of knowledge without also possessing the moral strength which is necessary to protect him from putting such knowledge to a selfish use. He who desires to become a disciple of the Divine Master seeks only that which can be *used* for His Cause. Between True Magic and Black Magic there is but one step, but that step is as the one possibly fatal step of him who stands upon the edge of a bottomless chasm—*it is of all things to be avoided!*

Thought, when directed by a pure and unselfish will, is powerful according to the capacity or evolved powers of him who directs it; but Thought when directed by an impure and selfish will can also be powerful for evil. The former blesses the world and builds into its creator so much of Spiritual Life, while the latter augments the sorrow of the Human Race and builds so much of suffering into the Karma of the man who is responsible for it.

When a man of understanding prays to Divine Law, he knows that a response from the Law will be forthcoming, for the reason that a cause has been generated, and, within Law, a cause is inevitably followed by an effect. While man is not always sure that he will receive the concrete thing for which he asks, he can be sure that he will receive that which he deserves, and when he receives Justice, Justice will teach him that it is wise to deserve only that which is good. While prayer does not change Principles of Law, it changes man. It is as a lever by means of which man lifts himself into a degree of consciousness where he can contact higher conditions and higher beings. By the inspiration received through prayer, man places himself where he can receive certain benefits which were before shut away from him because of his lack of power to recognize them. Unselfish prayer lifts the soul towards that which is pure and true. As the soul mounts upward on the Ladder of Consciousness, it approaches closer and closer to Divinity.

The idea that Eternal Wisdom ever did, or ever could, have one mind to-day and another mind to-morrow, or that God ever "changed His Mind," is a most absurd and unphilosophical notion, for changing one's mind presupposes a previous error of judgment. How could anyone make such a charge against Divine Wisdom and Immutable Law? Unregenerate man changes his mind very often; in truth, Mental Evolution in such a man is a continuous process of change. A man who boasts that he never alters his opinions is a stubborn individual who refuses to evolve. He is as a child who holds before him a book which the teacher has placed in his hands, but who refuses to learn the lessons set down. Man has but one reason for being upon the Earth: that reason is to change from that which is imperfect to that which is Perfect —from a possibility to a Reality—from that which is human to that which is Divine. The way to bring about this change is not the way of selfishness, for the man of narrow, selfish

thought and prayer shuts himself away from the immensity of the Divine Supply; but he who forgets himself for the sake of others will be remembered by the Good Law.

Unregenerate men are but misunderstanding children who send forth evil causes which must, through a just Law, return to them suffering; then these same misunderstanding children run to God and pray to be excused from the effects of the causes which they, themselves, set in motion. How much more reasonable it would be if men would cease generating conditions which they do not desire. Not until men cease sending out into the world causes whose legitimate effects produce suffering, will suffering cease upon the Earth. Divine Law is sure. To man is given the power of choosing whatsoever seems best to him. He is blessed or afflicted according to the wisdom or ignorance of his choice.

Earnest, unselfish effort in the right direction is a prayer which Divine Law is sure to answer. The man who thinks that prayer unaccompanied by effort, along right lines, is all sufficient is making a serious mistake. That pernicious old song "Jesus paid it all, all the debt I owe"—as it has been understood—is as false as it is selfish. It has made spiritual "slackers" of many men, who, with better teaching, might have been useful to themselves and to the world. Within Divine Law every soul pays its own debts, and every man who has an atom of manhood within him desires to do so!

While God is Abstract Spirit and Universal Law, yet under certain conditions, Deity is able to manifest as Individual Being: "I and my Father are one," affirmed the Master. Such Centers of Christ Consciousness are, however, none the less Divine because expressed in and through concrete form. That which transmuted the Master into Divinity was the Power of God within Himself. This Man, whom we recognize as Son of God, had attained to perfection through love for, and obedience to, Divine Law; and through love and obedience He Individualized Law within His own Being, until He became Law Exemplified! As great and as glorious as this Truth is, there is another Truth which the Master, Himself, is ever seeking to radiate into the Consciousness of Humanity; it is the Truth that Divinity is possible to all souls who love Truth and who are also willing to live in obedience to the Law—for though each man of the whole Human Race should choose to individualize within himself Divine Law, the Law, Itself, being Divine Principle, will ever remain abstract and universal.

It can be used by all, but appropriated by none. Those who do not yet have faith in Abstract Divinity can pray to Individualized Divinity or to the Masters of Wisdom, for They can, and do, hear the prayers of those who seek earnestly and unselfishly for Divine Help.

MORAL STRENGTH

It can not be too often stated that the moral, and not the intellectual, nature of man is that side of his being to which he must look for protection against all sorts of temptations to which those who are more evolved intellectually, than morally, are subjected. The suffering caused when Intellect seeks to control nations or men at the sacrifice of Morality has been but recently so thoroughly demonstrated to the world that any further argument on this question would seem to be unnecessary. Parents and teachers would do well seriously to consider the necessity of giving the child more encouragement to evolve the moral possibilities within him. Intellectual growth becomes to the child, as to man, a more powerful instrument for evil, unless moral force is present in order to turn these powers into safe channels. The child should be taught to place morality above any sort of intellectual attainments. It should be taken into consideration that the child is complex in his nature; he is not merely a physical body, plus intellectual possibilities; but he possesses within him Psychic, Moral and Spiritual Powers, each in a greater or lesser degree of unfoldment. None of these evolving powers should be ignored. Each should be encouraged to unfold in a wholesome, natural way. Those powers within the child which are higher should not be neglected or made subservient to intellect which is, if rightly used, important, but which is, at best, but a faculty of the outer or human mind.

It is necessary to teach children the importance of pure thought and to educate their hearts and minds to-day while they are impressionable, for if neglected until to-morrow, they may become indifferent to our efforts. We bestow much time and expense on their intellectual education, but it is well to keep before them the idea that intellectual attainment is neither morality nor spirituality and that the moral and the spiritual are both superior to the intellectual, for it is through the cultivation of the moral and the spiritual within the child, that he evolves the capacity to understand that which is right, as well as to individualize, within himself, that which is pure. In order that the Human Race may grow better and wiser and evolve into those conditions through which universal peace

and kindness can be substituted in the place of inharmony and selfishness, those, who in a few years are to take their places in the world's activities, must be taught those righteous Principles which are necessary to pure endeavor. No other consideration should be allowed to force out of our minds our responsibility to the children and the youth of our land. We should see to it, as far as lies within our power, that all such obligations be given due attention. It would be a serious oversight if later we were forced to admit that we had been negligent along a line where the power to atone for our neglect had already passed out of our hands.

In man, soul has three aspects: the Animal Soul, the Human Soul, and the Divine Soul. These aspects indicate different degrees of consciousness within the Monad. According to Divine Order, the soul should take precedence over the body, and not the reverse, as is often the case. The body is, in truth, but the garment of the soul, and while necessary to its evolution, it should not become dictator and ruler over man's individual system, but should be the obedient servant of those powers higher in dignity than its own. When the lesser assumes to rule the greater, either in national affairs or within the Human House, injustice and suffering result. Constant watchfulness is necessary in order that the highest interests of the soul are not sacrificed to the love of worldly things. This idea, however, does not encourage man to be neglectful of duties upon the Physical Plane, for such duties, well performed, are as stepping-stones to God. Neither does it encourage man to be unappreciative of the wonders and blessings of this plane. It is necessary for the good of his own soul that man place God before things, and spiritual attainments before material accumulations. It is by placing that which is less than God, above God, that man errs, for it matters not what that thing may be, that which man exalts in his own heart above God has become his idol.

A man's duty is to him most precious. It is better to do one's duty than to obtain all worldly considerations. Self-respect is that which is the result of right endeavor along all lines of conduct. It is better for a man to merit his own self-respect, than to receive the undeserved praise of all other men; therefore, stern self-examination should be the constant rule for all who are seeking to attain to higher conditions of purity and wisdom.

A man is making a mistake when he attempts to bring

his ideals down to that plane where they can be used to excuse the weaknesses of his own personality; no man should compromise with his personality in regard to a matter of right; a man must never seek to corrupt his understanding of right in order to make it fit his own capacity. It is better to say, "That is right, but I have fallen short," than to say that less than virtue is right, or to seek to lower his standard of excellence. The individual who has high ideals may sometime attain to them, but what hope is there for a man who plants his standard in the mire? Great merit depends on high aim; he who can be satisfied with less than Perfectness will ever fall short of that high Ideal. That man who places himself in the keeping of the Spirit, to be molded and fashioned by the Divine Will, until he measures up with the Principles of unchanging Law, must cast away his egotism; he must not quail when he is given a glimpse of his own imperfectness. He must be more eager to confess his own faults, than to confess the faults of an enemy. He must not allow the sin of vanity to blind his eyes, for no enemy outside of himself can so work against his soul as this arrogant foe. To possess the power to discriminate between that which is worthy and that which is unworthy is a great blessing; however, man is not saved by beholding purity, but by becoming pure.

Neither will, nor wisdom, taken separately, can bring forth a perfect example of conduct which is worthy of being emulated by others, for it is not impossible for a man with a pure motive, to choose unwise and unsafe methods, through lack of sufficient wisdom; likewise, a man may possess enough wisdom to carry a good resolve through to ultimate success, but he may be lacking in will power, therefore, his plans are defeated. The higher a man is in Evolution, the more useful, or harmful his example becomes to others. The example of a man who is strong and worthy along many lines will become as a dangerous stumbling-block to weaker men along those lines where he is, himself, weak. The faults of "great men" have always worked powerfully against the Race, for some do not realize the fact that a man may be greatly evolved on many sides of his complex nature, and may be correspondingly lacking on other sides; thus, in many ways his example is useful, while in other particulars it should not be followed. The *will* is a powerful factor in human Evolution, but the will must be guided by wisdom. It is not enough for a man's will to be right. To be wise in method, as well as to be right in

motive, is that which is necessary, for the reason that evil cannot be combated with ignorance. Ignorance can never take the place of innocence, but is used, by evil, as one of its chief assets. Ignorance has never been the friend of man along any line whatsoever. The man who walks among dangerous pitfalls with a bandage over his eyes, for fear that he will be shocked by the sight of the danger about him, would be of the same imperfect judgment as the man who favors ignorance in order to promote innocence. Innocence sees the evil conditions and remains pure in the very midst of impurity. The strength of innocence is in true understanding, and in a will which constantly seeks God.

God is the One Supreme Consciousness. Awakened Man is a conscious link between the Seen and the Unseen, between Matter and Spirit. Man is conscious for the reason that his Center of Life (the interior Self) is also Divine. Through seeking the Will of God, the successive zones of man's individual system are purified and brought up, little by little, into the One True Consciousness. Knowledge, that in no way depends on man's physical faculties is, under certain conditions, possible to him, for that which is revealed through the Intuition or Spiritual Mind brooks no contradiction. There are times when the soul does not question; she knows, and knows with a certitude of mind that casts out all possibility of doubt. Those truths which man contacts through the Higher Faculty of Mind can not be argued away by means of the human brain or intellect. The knowledge, within the soul, that man can come into a better and better understanding of Divine Powers and Processes as he seeks to purify himself, is that which all great Philosophers and Seers have claimed as true.

PART ELEVEN

HOW CHRIST SAVES YOU AND ME

Not by the death of a Master's Form, though that
Form be dear;
Not by feet torn and bleeding, not by thrust of
angry spear;
Not by a pure man tortured on a sacrificial tree;
Not by hands pierced by cruel nails—does Christ
save you and me.
But through that mysterious Power which dwells
within each heart;
Through the Life of God within, of which all things
share a part;
Through a love pierced by others' woe, hands worn
by kind deeds wrought;
By patient feet made weary through the gifts that
they have brought;
By a heart regenerate, forever singing His praise;
By a life made kind and true by seeking in all its
ways
To become one with His Law. Oh, that every man
could see
That it is Christ within the soul that saves him
and you and me!

THE SELF

I asked that mysterious Life, that Life which lives within my breast,
If it knew a place of content, a haven of comfort and rest,
Where sorrow and strife are unknown; where malice can never creep in;
Where all is harmonious and pure—without one atom of sin;
Where bodies are never pain-racked, and minds never tortured with doubt— [out.]
In truth, where all is beautiful, with the unbeautiful barred
My soul was sick of Life's turmoil, was weary of heart-ache and pain,
And believed the longing within it was not placed there all in vain.
It believed there must be somewhere, in some place, either far or near,
Something that would answer its cry—something that would listen and hear. [breast,]
So, I asked that mysterious Life, that Life which lives in my
Where to find this place of content—this wonderful haven of rest.

Patiently, I waited and listened to learn of this hidden way;
I listened through nights of darkness, through many a torturous day. [small,]
After I had asked this question, all the other questions seemed
For in this one there seemed to be an explanation for them all.
One night, weary in mind, as I had fallen into quiet sleep,
I was conscious of a Presence beside me—a voice, sweet and deep,
Said softly, "Arise and follow. The prayer of thy soul has been heard." [word,]
In joy I obeyed and was led, unquestioning by thought or
Out into the beautiful starlight that illumined Earth below;
Then my heart cried out exultant, "At last I shall know—I shall know!
I shall know of this Power which calls me, ever from within my breast,
I shall know why Earth-souls always strive, and never—never find rest!"

I was led over meadows and woodlands, over oceans, broad and deep,
Then up a light-bathed mountain by a Pathway both narrow and steep. [side,]
Standing alone on the summit, with the Presence close by my
I found courage to look into the face of my wonderful Guide.
O wonder of wonders explained! O glory of glories revealed!
O Scripture of all ages past! Now is thy mystery unsealed!
Riddle of riddles worked out, consummation of ages of pain,
O great Evolution of Life, now is thy true purpose made plain!
With the joy of truth in my heart, I bowed my form low at His feet,
For there—O hear me, tired souls—stood my own Divine Self, pure, complete.
"O child, shrink not from sorrow and woe, labor for all thou canst see,
Know the longing in thy breast is a prayer to thy Christ Self—to Me."

"And know the cry in each heart is the same which thou hearest in thine—
The cry which the crucified soul sends forth to its Spirit Divine.
Through ages I have led thee on, in bodies of sorrow and pain;
To master a lesson unlearned, thou hast to Earth journeyed again.
Go back to thy duties, O child, hasten back to thy own soul's need.
Love is God. Love is Life, and the Law. So love, in thought, word, and deed.
Must I still repeat—O poor world of misunderstanding and sin—
That man is the Temple of God—that the Kingdom of Heaven is within?"
Day had dawned. Awaking, I saw the whole eastern sky all aglow.
From the hedgerow a brown thrush sang. My heart sang, "Thank God, now, I know!"
And now when the longing comes back, though nothing but darkness I see,
I smile, am glad, and I say, " 'Tis my Spirit Self calling to me."

SURE AND JUST

Birds hurrying southward through the sky,
Sweet flowers and plants that droop and die,
Trees whose leaves have grown brown and sear,
Clouds tempest-tossed, and cold blasts drear,
Can, to my heart, bring naught of pain;
For I know that flowers will bloom again,
And that once more the thrush and jay
Will return to make the forest gay.
I know that again, in shrub and tree,
The stirring sap will mount in glee;
And through Nature's Laboratory
Once more the marvelous story
Of life renascent will be told,
Midst skies of azure and fields of gold.
Though flowers may bloom, though flowers may fade,
Though birds may sing in forest glade,
Though winter's frost may blast and kill
All beauty on lowland and hill,
In God's wise Plan all things can trust;
His Law is ever sure and just.

Were it man's fate ever to sleep
In marble tombs, well might we weep
And pity him. Man, through his will,
Chooses his fate, be it good or ill.
To test all things and learn their worth,
Man comes again and again to Earth.
To solve the problem of his soul,
And by right choosing reach the Goal
Of Life, is not an easy task,
Yet this is possible. Why ask
A path flower-strewn, when tares were sown
In other lives? Had the child-soul known
The needed lessons, and the Rule
Taught through Evolution, in Life's School,
Experience would have been in vain.
It is by effort that we attain
To understanding; thus, we pray
To sow better seed some future day.
In God's Plan we can always trust;
Divine Law is both sure and just

THE DOOR OF THOUGHT

The doors of our homes are guarded, with strong bolts and bars made secure.

The wealth within is temporal; we know that it can not endure;

But there is a door that leads to wealth which can not be sold or bought,

It is the unseen door leading to the rich Treasure-house of Thought.

This portal is unprotected, while our precious jewels within,

Are tarnished by error and doubt, or destroyed by malice and sin.

A guard at this door we can place; that our treasure may be secure,

We must never let a thought pass through, that is not both kind and pure.

Selfishness is the thief of life, that filches from us our soul's peace.

When the mind is blessed with kindness, all the joys of life will increase;

For Thought is the Creator of conditions, both near and afar;

Thought can establish Peace on Earth; Thought can likewise bring about war.

Thought has fashioned each mighty Globe which follows its orbit through space.

Thought can bless the souls of all men; Thought can destroy nation or race.

Let us carefully choose each thought, for thoughts of selfishness and strife,

Breed suffering, sickness, and death. Pure Thought is the Portal of Life.

DESTINY

We often hear men speak of destiny.
Is there, then, some power beyond man's control
That questions not his will, his thoughts, his acts,
That rules over his body, mind and soul?
Is there some force within the universe—
While ignoring the way man seeks to go—
Which bears him aloft to the highest heavens,
Or flings him down into the depths below?

What is this power which rules the world of men—
This power which all Humanity calls "fate"?
Can destiny say to the soul within:
"Repentance is vain; it is now too late
To seek another path"? Is it not true
That however much man may seem to trust,
Love, or worship an arbitrary power,
He can respect only that which is just?
For only that which is honest and fair,
Only that in which Justice has a part,
Can satisfy the powers of mind in man,
And win the adoration of his heart.

Blind faith is as a lamp without a flame.
The soul of man needs Intuition's Light
To give him understanding of God's Law
And redeem his mind from the awful night
Of ignorance, of terror, and of doubt.
Destiny is the result of man's will—
The woof and warp of his own soul's weaving—
The garment which each soul must wear until
A better can be woven in this life,
Or in some other Earth-life yet to come.
For destiny is each man's past choosing,
The effect of all his causes, the sum
Of his thoughts, desires, ambitions, and deeds.
Through Karma, man's efforts become expressed
Within himself and in his surroundings;
Thus, man weaves his destiny and is blessed,
Or cursed, by his choice of good or evil.
For he who chooses evil, chooses pain.

Divine Law gives Justice to all. If man
Through ages of suffering does not gain
Wisdom, through experience, he has lost,
Out of experience, its choicest gift.
Why all these woes of body, mind and heart—
Why all this suffering, if it does not lift
Man into higher states of consciousness
Where God's great Plan is recognized and seen?
What is the reason for all these efforts,
If it is not that the child-soul may glean
Wisdom, that it may find its way to God?

THEN AND NOW

She sang, and through the song there thrilled
A melody so sweet,
Desire was left without a wish
To make it more complete.
The air was laden with perfume,
The world seemed good and pure,
She believed that all joy and hope
Forever would endure.

She sang, and through the song there throbbed
A minor key of pain,
The whole world seemed bereft of hope,
How could it smile again?
The things in which she once believed
She never more could trust;
Experience had done its work
And turned the Earth to dust.

But out of the dead ashes came
A peace, both strange and new.
What if the flower must droop and die
When the sun drinks its dew?
What if the heart must know the pain
In all things here below?
The price of wisdom is suffering,
The price of folly—woe.

JUNE

June has come again to the Earth;
She is in the valley below;
No matter where you turn your eyes,
No matter where you chance to go,
You will hear the sound of her voice
And breathe the perfume in the breeze,
Which comes from fragrant wooded dells,
From flowering shrubs, and hemlock trees.
The upland glades are all abloom
With beauty that can not be told;
While out of each cranny and crevice,
Pushing its way through moss and mold,
Fresh, tender blades of verdant growth
Are answering the earnest call,
Which the warm sun is sending forth
To awaken and quicken all.

The streamlet, down in the meadow,
Is singing the same merry tune
That it has sung for many years
In the beautiful month of June.
And the bees are again drinking
Nectar, from the cups of the flowers,
While butter-flies play hide and seek
All through the long summer hours.
The sleepy kine repose beneath
The sturdy elm trees near the brook.
Close by, a small, bare-footed lad,
With a willow pole and a hook
Sits, wondering why fish are so shy,
While, from the wood-lot on the hill,
The call of crows is heard by boys
In the swimming-pond near the mill.

The violets and dandelions
Are nodding again in the breeze;
While, away up there over-head
In the friendly old apple trees,
One can hear soft little cooings
Where busy workers are intent
In sorting out twigs and branchlets
Which can be woven and bent
Into snug nests, for wee fledglings.
There is not one quivering note,
Sent up from the gurgling stream,
Or down from a feathered throat,
That is out of tune, for Nature's
Great harmonious orchestra
Is playing away with all its might,
In its sweet, full-toned major key.

Fleecy clouds, in the azure sky,
Are as ships be-calmed on the sea.
The beautiful life about us
Seems calling to you and to me,
To forget our pain and sorrow
And seek to bring our hearts in tune
With the glad song which all things sing
In these beautiful days in June.
For June means Life, and June means Law,
Expressing through sentient things.
And no matter what Life and Law
To the physical body brings,
To the soul, Life and Law should mean
Better knowledge of God's great Plan,
For the goal of all Life and Law,
Is to evolve the Perfect Man.

PERSONALITY

What is personality—something real?
Or only a sheath through which I can feel,
And contact matter upon a dense plane,
Where I learn through suffering, sorrow and pain,
The value of form, so that I can see
That which I am to it, and it to me?

Where are those other forms that once I wore?
Scores of them—hundreds perhaps, less or more
Matters not, so that the wisdom they gave,
Through experience, set free the blind slave
That I, to them, through long ages have been?
The price I received was the price of sin,
Ever the same—suffering, pain and woe;
For then in her youth, my soul did not know
That, in man, Spirit should rule, not the beast
Of his lower nature; that he increased
His own sorrow when he yielded control
Of his House to another, and his soul
Rejected; but we should always be just.
Without the outer I would not now trust
The true Self which dwells within my Being.
While the outer is blind and unseeing,
Through experience, which it afforded me,
I have contacted form and learned to see
The difference between the true and unreal.
Were it not for form, I should never feel
The needed pain which comes as the result
Of false worship. While I may not consult
The outer, and while it has not the grace
To point the way to God, it has a place
And a mission; therefore, I will give
To it consideration while I live,
And when the time arrives that we must part,
I will gather up from within its heart
All the good and perfect that there is found;

Into one sacrifice it shall be bound
And offered up to both my Source and Goal,
The God that ever lives within man's soul;
There to become the Essence of His Will,
His Perfect Peace, for God alone can still
Our aching hearts. Thus, through Law, can man
Work out, within himself, the Divine Plan
Of Life. Now will I fan the Sacred Fire
Within my heart until all false desire
Be quenched and destroyed by its Holy Flame.
Let me not, O Lord, be tempted again
To eat of husks. I must now be able
To glean some crumbs from the Master's Table.

TRUE COMRADESHIP

He who lives only for self, who shares not another's woe,
Will be lonely all his life, for he can not feel or know
True comradeship, which comes from giving help to souls in need.
He who keeps all that he has, will starve himself by his greed;
But he who gives and shares with another his humble store
Has generated a cause which, through Law, will bring him more
To share, in the future, for the way to get is to give;
The way to live is, at times, to die; the way to die, to live
For self; for the life of the body is but a small part
Of the true life of man. Man lives in spirit, mind, and heart.
Man is a Spark of the Divine Flame which comes from on High.
The duty of man is to seek God and also to try
To be just to His creatures—likewise the great and the small—
For through His Immutable Law, God has fashioned us all.
God is not only our Source, but our Sustainer and Goal.
His Elements supply our body; His Substance, our soul.
Then, how foolish is discord, how vain selfishness and strife,
When all are of one Substance, seeking one Goal and one Life.

JUSTICE

Shall we say that the Omnipotent Power,
Which fashions each radiant sphere above,
Rules the world without Principles Divine,
Without a Law of Order, Wisdom, Love?
Or shall we say that God, Himself, is Law
Supreme—that which can not be set aside—
Power that has never failed—that cannot fail—
Though oft by man misunderstood, denied?

Some tell us that injustice rules the Earth;
Such men are blind; they do not see God's Plan.
Not till God becomes insufficient to God,
Will injustice become the fate of man.
Away with all ignorant fallacies!
Eternal Justice neither dies nor sleeps,
But upon every Globe, which whirls through space,
Justice Divine its faithful vigil keeps.
That which each man gives, so gives Karmic Law
To each. O soul, through ages hast thou wrought.
Dost thou think, O misunderstanding man,
That through sin, God's choicest gifts can be brought?
What hast thou done in all those other lives,
That, now, great blessings should be showered on thee?
Waken within thyself thy latent powers,
That thou canst within thy soul know and see
Truth Divine; for, he who sees not the Law,
Who does not believe in Justice, or know
That Justice brings to him each joy and pain,
Is immersed in doubt, in sorrow, and in woe.
God's Law is a possible Law for souls;
But let no man say that Divine Law gives
Injustice. Each man earns his way to Bliss
Through the thoughts he thinks, and the Truth he lives.

Justice miscarries not. It is the way
Of life and death, the same to every soul;
The Power through which great nations rise and fall;
The hope of the imperfect and the Goal
Of men who have attained to Mastery.
Dost think thou art this thing of outer form;
That the powers which thou dost find within thee

Were free gifts to thee, the day thou wast born?
Then, according to such philosophy,
What explains the noticed absence and dearth
Of such powers in some other men, who live
And labor by thy side upon the Earth?
Dost think, God, to please Himself, sends these ills
Which chastise thee in body, mind, and heart;
Sorrows, for which no reason can be given,
In which thou hadst no voice, no will, no part?
Is *such* Divine Justice? Through great cycles
Of time has man blasphemed. The Holy Word
Which the Spirit speaks to his inner ear
Is rejected; it is by him unheard.

As children, crying in a wilderness
For food, the world sends forth a hungry cry;
By the River of Life man sits a-thirst;
In the midst of plenty, souls starve and die;
And blind priests still proclaim the fallacy
That the souls of evil men can be shriven
And excused from the Justice of the Law,
By merely asking to be forgiven
The just effects of causes, for which they,
Alone, are responsible. Can the poise
And balance of His All-Sufficient Law
Be thrown from Its sure Center by the noise
And clamorous cry of those who, through fear,
Seek to be excused from evils wrought,
By themselves, in this life, or in other lives?
For ages, Justice has been set at naught;
But men who have evolved within themselves
The powers, which Intuition gives, can see
That *Justice* is a very part of God,
As Divine as the Holy Trinity.

What is man that he should seek to destroy
The Law on which the Universes rest—
That sure Foundation and Hope of the soul,
The only Power through which he can be blessed!
All false teachings defy the Holy Will.
They become, to man, the unfailing rod
With which Ignorance scourges his own back.
Teachings of injustice turn men from God.

Since the Beginning of the Human Race,
During mighty Cycles through ancient Time,
Even before Moses stood on the Mount
Of Spiritual Intuition, sublime,
And heard, within himself, the Spirit's Voice,
Has the Sinai of Truth in man dwelt;
But the Light of Its most Holy Fire
Is by some unseen—Its great Power unfelt.
Not through ceremonies or man-made creeds,
Not through the doctrines which the untaught preach,
But through living the Truth of the Good Law,
Which the Masters of Wisdom ever teach,
Does the soul toil up the Sacred Mountain.
All the Sons of God—All they who attain
To Christ-hood have gone this most difficult way,
And have conquered sin upon every plane
Of life where evil tests and tries the soul.
Only in the Path which wise men have trod,
Only by accepting the Will of the Law,
Can any soul find its sure way to God.

The Justice of God's Law is thy promise.
Through thy thoughts and deeds of love or hate
Thou dost fashion and mold thy destiny.
The result of thy causes is thy Fate.
These gifts, thou hast within thee, thou hast earned
Through the toil and effort of many lives.
Such is Justice; and Justice can not fail;
Thus, he who patiently labors and strives
To serve the Good Law serves best his own soul.
Pain is the result of thy own choosing.
Life's pendulum swings from Cause to Effect.
Awaken! Awaken! Thou art losing
Precious opportunities. Thinkest Thou,
Another man can pay thy Karmic debt?
Even though he be an Elder Brother,
Would not a manly man ever regret,
(Were this possible), such an unjust act?

Within thy soul is thy Lord crucified.
By selfishness and greed to thy brother,

Thou hast too often to thyself denied
The blessing of kindly, helpful service.
By unbrotherliness to man and beast,
By cruelty and lack of Compassion,
Through thee, the world's sorrow has been increased.

When thou wouldst not go upon Love's mission,
Thou didst drive nails into His sacred Feet;
And by thy indifference, when He called thee
Through thy own soul, when He did entreat,
Thou didst pierce His Heart with the spear of hate.
Christ still hangs upon the Cross—not of wood—
The Cross where the Divine and Human meet,
Where beastly lusts battle against the good
In man's heart. Upon this living Cross,
Daily, thy Lord is crucified by sin.
When thou dost transgress the Law of Justice,
The Love of Christ pleads with thee from within.
Through the spiral Path of Evolution,
Through long ages of selfishness and strife,
Thy Lord within has sought to direct thee
Into the Pathway of Eternal Life.

DIVINE LOVE

To know that God's Love rules ever;
To know that this Love can not die;
To see this one Love reflected
In the earth, in the sea, and sky;
To see this Power as the one Power
That can conquer both sin and fear;
To feel wherever we wander
This Love ever vital and near;
To see this one Love as the life
Of not only the great, but small,
Is the essence of every truth
The very Spirit of them all.

THE SOUL'S FAREWELL TO THE EARTH

Farewell Earth, it is time to say good-by.
If I am sad, or at this parting sigh,
It is not that my soul seeks to rebel;
But when friends part they can not always tell
The thoughts which move them to useless tears;
Old memories will revive joys and fears
Half-forgotten. When Earth's last hour has come,
The soul reviews the past and sees the sum
Of its deeds. Naught is added to the list;
E'en though the Recording Angel has kissed,
Or marred the page with a regretful tear,
It must stand. Day by day, and year by year,
The record has been given to the Law.
Be it imperfect, or without a flaw,
On eternal tablets it has been traced;
Thus, not one single act can be erased.

O God, I thank Thee for another day
In which to seek wisdom and learn the way
Of Perfectness, for one day in Life's School
Is all too short in which to learn the Rule
Of Life. God's Law is just. It does not ask
Of the soul the working out of a task
Too great for its strength. O Law, thou wilt give
Me other Earth-lives in which I can live
And labor to be brotherly and kind.
If in this day of life, I did not find
The peace and comfort, which I ever sought,
This was ever my fault, and I have naught
With which to reproach God, for Law is just.
Should I lose faith in Law and cease to trust
Its care, because my soul had not the power
To leap from youth to manhood in one hour
Of life? If all my days have not been spent
In Thy service, yet I must be content
To receive justice, for each soul must know
That through justice, comes both its joy and woe.

I have that which, to myself, I have given.
I make no complaint, nor seek to be shriven

Nor excused from past deeds; but I will ask
To be granted on Earth another task
In which to labor, learn, and to attain
Perfection. Why should a man seek to gain
A great height who, day by day, never tries,
Patiently to tread the hard Path which lies
Between himself and the coveted goal
Of achievement, to which his weary soul
Has lifted up, in longing, its tired eyes?

Why should man still question and show surprise
When he falls short of the Haven of Bliss,
When in some past life he has been remiss
In duties which Karma, to him, had brought?
Why should a dull child refuse to be taught
The very lessons which it needs to know?
Man is responsible for all the woe
Which is his just portion. If life brings pain,
Then, out of suffering, the soul should gain
Wisdom. Within God's most wonderful Plan,
From the wisest to the smallest, each man
In all of the Earth, full justice receives.
He who ignores Divine Law and then grieves
Over that which he calls "an unjust fate,"
Should examine his will, before too late
To choose another path. While sin does prod,
Yet, it is the love, in affliction's rod,
Which points the way to Peace, where dwell the Blest.
Many upon the Earth have never guessed
The truth in regard to the joy of living—
That it comes through labor, and through giving
Help to other souls, who have earned the right
To receive, and that the "eternal night"
Only comes to those who ever refuse
The Law of Life, and who seek to abuse
The privileges, which It holds out to all.
That life becomes, to some, bitter as gall,
To others, sweet as nectar in the flower,
Is for the reason, that each soul has power
To choose its way; some make an evil choice.
Choose, O human man, that which will rejoice
Thy Higher Self, and ever let thy quest
Be Perfection; there is no time for rest.

I must hasten—I must no longer wait.
He who comes to guide me stands at Death's gate.
Now that my vision is growing more clear,
I see that there is nothing here to fear.
Death is not death to the soul; it is life.
Real death is contention, hatred, and strife,
Such as we find on the Earth. While I go
And leave thee, Earth, to struggle with thy woe,
My soul shall soon return to help again.
In Heaven, I will not forget thy pain.

THE URGE

Tell me, O Life Mystery—what am I?
What is this within me that soars on high
And beats its wings against the Door of Bliss,
And then falls headlong into the abyss
Of sorrows and woes that can not be named.
Are there joys too immense to be attained?
Must, then, my lonely heart forever feel
This hunger which no earthly power can heal
And satisfy? What is this inner woe
That I bear with me wheresoe'er I go?
What is this strange longing, within my breast,
That banishes every desire for rest?

Is this the Karma of some former day—
Sins unexpiated? Must I still pray
For blessings that my soul can never reach?
Or, are these sorrows sent only to teach
Me needed lessons? Perhaps they were meant
To guide me to some haven of content,
Which seems forever beyond my eager grasp.
Must I, in vain longing, forever ask
For that which is impossible?—Then I heard,
From out the mysterious silence, a word
Of wondrous peace: "They who *seek*, should not weep.
Fear only, when thy soul is content to sleep."

THE GARDEN

Winter winds shook the tall pine trees; restless clouds hung
low overhead;
While beneath, white-robed and silent, the Earth lay as though
pulseless and dead.
I went out into the garden, and there standing, row upon
row,
Were my once beautiful rose trees, now clothed in a mantle
of snow.
Their brown stalks were bare and leafless; there was no sign
of life to give
Promise that, in some future day, they would once more
blossom and live
To bestow a wealth of color, of beauty, and fragrance so sweet
That again the garden would be a peaceful, inviting retreat.

I went into the world and found men weighed down with sor-
row and strife;
Men, who, when judged by their words and deeds, seemed to
be dead to all life,
Save the life of the body. Then I cried out, "Lord how can
this be—
How can these poor creatures, bereft of honor, be a part of
Thee?"
And then I thought of the rose trees and the lesson which they
impart,
And I saw that within all form, there beats one Universal
Heart.
And I knew that out of that Heart there flows Love that can
surely give
Each life, that seeks the Law of Love, the power to evolve and
to live.

And now as each cycle returns, and into Life's Garden I go,
I judge less through my outer eyes, for my soul has now
learned to know
That within the highest being, and each thing that springs
from the sod,
Is some of that same Life-Essence whose mysterious Power
is God.

And as man seeks this Power of Life, which struggles and labors within,
He will be saved from selfishness and redeemed from the death of sin;
And when each man learns to listen to the Voice within his own heart,
He knows God as the Life of all, and himself, of this Life—a part.

THE SOUL'S REGRET

No, there is no time to waste. Man must work.
He who sees not God's Law and seeks to shirk
The duties which are brought by each new day—
He who procrastinates and wastes in play,
The time given to him for needed growth,
Will receive, in future lives, that which sloth,
Carelessness, and indifference always bring.
That which man needs more than another thing
Is purity of heart, of soul, and mind.
He who squanders his days, who is inclined
To reject opportunities concealed
Within them, and loves that which is revealed
Through his senses, will in the future say:
"Why did I, on Earth, waste that precious day
In foolishness! Why give to lustful greed
One moment, when my soul was in dire need
Of the true Bread, which I alone could seek!
Why did I reject Truth and strive to keep
Only those things which tarnish, fade and die!
Why did I, when on the Earth, seem to try
By vain illusion my mind to deceive!"
Thus, life after life, men sorrow and grieve
For opportunities they rejected,
For sacred duties which they neglected.
Each man should see, before it is too late,
That the thing he chooses becomes his fate.

KINDNESS

My child, do not seek some great and mighty deed
That will proclaim you a hero of gifted power;
But in the agony of the world's awful need
Earnestly labor on, and humbly, hour by hour,
Give to each one, who passes on his lonely way,
Some token of love, by no ostentation spoiled.
Give kindness to rebuke the man who wastes his day,
And kindness to him who has sacrificed and toiled.

For know, my child, there is ever in kindness true
A potency that man or beast can not resist.
Its mystic spell is ever sweet and new;
Blest is the heart that has been by kindness kissed
Into generous and unselfish deed and word,
For, though humble, such an one does not live in vain;
But ever sends forth, when the cry of need is heard,
That which awakens courage and lessens pain.

He who seeks to be kind to each created thing
Works with the Divine Law to conquer shame and sin.
He who seeks to be kind will to his own soul bring
The consciousness of the truth that Christ dwells within.
So, labor to be kind to things both great and small;
Labor with all your strength of body, soul, and mind;
Labor, though your own Cup of Life has turned to gall,
To radiate to the world the thought of being kind.

And whenever hungry souls come to you and ask
Regarding that which Mystics call the "Second Birth,"
My child, then let it be your humble, grateful task
To tell how Christ can ever be expressed on Earth
In God's Humanity. Be fearless, kind, and meek,
And whenever you hear men ask the way to go,
Tell them within their own hearts earnestly to seek
The Christ whom it is Life Eternal to find and know.

KOSMIC NIGHT

Once more the Universe profoundly slept.
Darkness, deep and intense, encompassed all.
No ray of light, no friendly star was left
To send a shaft to pierce the awful gloom.
The great canopy of the firmament
Had disappeared; all the luminous orbs,
That had for untold ages kept their path
Among the sidereal hosts of heaven,
Had lost their way and fallen into Space.
The oil in all these lamps had been burned out.
Light had ceased to be; breath alone remained.
The Great Cycle had again run its course.
The Wheel of Necessity now stood still,
Blocked by Pralaya—Nature's Kosmic Night.
There was no reason why the Wheel should turn,
For within the immensity of Space
No living creature stirred, or called, or moved.
There was no voice to call, no ear to hear.
Existence was not—its causes had ceased.
Seven Eternities the Parent slept;
All unmindful was She of ancient Time,
Who within the Bosom of Duration
Reposed, waiting the call of Cyclic Law.
The unfathomable void alone prevailed,
While mysterious Chaos reigned supreme.
Being was unexpressed, for Form was not.
Energy was without a vehicle;
Thus, He lay motionless and impotent
In "That"—the Causeless Cause of all that is.
The week of Creation was at an end;
The Maha Kalpa had finished its task;
The Fruits of all its efforts lay hidden
In the Kosmic Storehouse,—not one was lost.
No new deed could be added to the list.
The account was settled; the balance struck.
The calendar of Time had been destroyed.
Life had been indrawn to its Primal Cause.
Expression had ceased. Within Nirvana
Rested the Spirit of the Universe,
Blissful in the Consciousness of Oneness.

MAN'S ONLY DEFEAT

There is but one defeat (let not hope die);
Man's only defeat is ceasing to try.
For if the purpose of man's life be just
And in accord with God's Law, he should trust
The Law. Be patient; must man ever ask
Immediate reward? The soul's great task
Can not be worked out in one human life.
Amid discouragement, sorrow and strife,
The soul labors on, and to this poor Earth
She descends again and again. The worth
Of all things by much testing is made plain.
What if this process brings the child-soul pain?
Experience brings wisdom; and the Goal
Of Life is not reached by an ignorant soul.
Seek the Good Law; see how perfect the Plan.
No good is denied to the soul of man.
Be earnest if you would find the true way;
There's no time for grief, and little for play.
The task set each soul,—the Goal she must win,
Is Wisdom and Purity; as for sin—
It can be overcome. Truth can not die.
Man's only defeat is ceasing to try.

PART TWELVE

There is no wisdom like unto the wisdom of Divine Law; but only as we seek understanding will we be able to understand. Truth is more precious than all the wealth of the Earth, for Truth builds Immortality into the Soul, and lifts her into regions of eternal Peace. While keeping in mind all Karmic obligations, may we give a portion of our time, each day, that we may supply the Soul with that Spiritual Food which is necessary not only to her present growth, but also to her future life.

QUESTIONS RELATIVE TO SUBJECTS OF DIVINE LAW

1. Give some of your own ideas as to that which constitutes Divine Sonship.
2. According to your understanding of Divine Law, do you believe that it is possible for our ordinary Humanity to attain to Divine Perfection?
3. Name some of the ways in which man indicates that he is created in the Image of God.
4. What is the meaning of "Immanuel"?
5. Explain your understanding of the words "Born of the Spirit."
6. What does the word "Monad" signify?
7. In what way did the Logos make manifestation possible?
8. What is meant by Planetary Spirits?
9. Under how many Groups does Occult Science classify the different Creative Powers?
10. What great Beings became guides and teachers of our infant Humanity?
11. What sacrifice was necessary for these Great Ones to make in order that such help could be given to the Human Race?
12. Name some of the methods used by the Masters in giving spiritual help to the world.
13. How can a disciple of Truth draw the attention of the Masters to his own need and invoke Their help?
14. Under what conditions is such help extended to individual souls?
15. Why is humility necessary to one who aspires to become a disciple of the Masters?
16. What order of Beings is indicated when we speak of the Dhyan Chohans?
17. Did these Beings—now known as Dhyan Chohans—ever live, as men, upon this or other spheres, in some former Manvantara?

18. Will the semi-intelligent and non-intelligent Elementals ever evolve into men?
19. Explain in what way Mediumship is unlike Adeptship.
20. What is Nirvana? Is it necessary for those who have reached Nirvana to return again to the Earth?
21. Who are the Lunar Monads, and what relationship do they bear to man?
22. Define Magic: Explain the difference between true Magic and Sorcery.
23. What have you to say in regard to the Law of Analogy as a help to man in working out a better understanding in regard to the Universe?
24. What is the fundamental difference between the Darwinian theory of Progression, and Evolution, as taught by Occult Science?
25. Explain the difference between Substance and Matter.
26. What is the true meaning of "Pantheism"?
27. How does Occult Science explain the common origin of man?
28. Of how many Principles is man constituted?
29. Give their names beginning at the highest.
30. Under how many general groups are they classified?
31. What symbols are used to indicate these different groups?
32. From what is the word "man" derived, and what is its true meaning?
33. According to Occultism, into how many Groups was primeval Humanity divided, and in how many parts of the Earth did these different Groups simultaneously evolve?
34. How many states of consciousness are possible to man; and to what, in Nature, have these states of consciousness a correspondence?
35. Name some of the different peoples who belong to the Seventh Sub-race of the Fourth Root-Race.
36. What does Occult Science say in regard to the comparative ages of the Aryan Hindu and the Semite Hebrew Races?
37. Give some facts in regard to the Aryan Race and, according to the teaching of Occult Science, indicate its place among the different races of the world.
38. What race first developed speech?
39. Give the reason why different *races* of men are unequal in spiritual attainments.

40. As taught by Occult Science, what nation is to furnish the germs of the Sixth Sub-race of the Fifth Root-Race?
41. Give the reason why some races, and some men, are almost entirely without that which is known as "conscience."
42. What do you understand is indicated by "The Fall of Man"?
43. What reason do you assign for the great discrepancy of capacity in the individuals which you see about you?
44. Considering Humanity as a unit, upon what side of man's complex Being do you find that the greatest progress has been made?
45. What facts can you bring forward to prove that Humanity is making progress along Moral and Spiritual lines?
46. About how many years ago did the Evolution of our present race begin?
47. What help is given to every new Root-Race at the beginning of a Round?
48. What element in man often leads him to discredit his own best judgment and to thrust aside the dictates of his conscience?
49. Explain through what Process of Law the Ego, within the body, receives information in regard to the external world.
50. Through what Process of Law does a pure body repel influences unlike itself?
51. What vehicle of man does the Ego control first?
52. How much of the Ego's Spiritual Consciousness is the Ego able to manifest through each of its consecutive personalities?
53. Explain the nature of the two main divisions of man's physical body, considered as to their relative degrees of density.
54. What is the especial function of each of these divisions of the physical vehicle?
55. Does this same Law obtain in the physical bodies of Monads below the Human Kingdom?
56. What do you consider as man's greatest duty to the Human Race?
57. Since the manifestation of what race, has man been decreasing in physical stature?
58. What is meant by the dense body and the etheric double?

Can the etheric double be withdrawn from its dense counterpart, prior to physical death?

59. What explanation do you give for the uneven development of the different powers within man?
60. Tell something of Prana, and its uses in man and the universe.
61. Tell why knowledge of, and obedience to, Divine Law is of all things most necessary to man.
62. What have you to say of the power of Love in regard to hastening the Evolution of man?
63. Do you consider the idea, that the acts of one man react on the lives of all other men, as a fallacious theory, or as a fact within Universal Law?
64. Paul wrote: "The Law was our schoolmaster to bring us unto Christ." Please explain this saying.
65. Tell of the building of the etheric double and the physical body.
66. What is meant by the health aura of a physical body, and in what way is a lack of vitality indicated?
67. Is it possible for man consciously to leave his physical body during its hours of sleep?
68. Can any man, when not asleep, leave and return to his physical body at his own volition?
69. What is the only *safe* method of evolving psychic powers?
70. Why is it important that the moral side of man be well evolved before he can, with safety, investigate the Forces of Nature?
71. What method can man use in order to be permanently liberated from the necessity of a physical body?
72. When is the Ego freed from the delusions produced by Maya?
73. Do you believe that men and women who have no children of their own, are free from all responsibility to these (physically) younger members of Humanity?
74. Have you any suggestions to offer as to how the needs of the child can be better supplied in order to help him to become a good citizen?
75. What reason do you give to explain the fact of intermittent periods of spiritual growth followed by periods of spiritual barrenness which are ever succeeding each other upon the Earth?
76. If the salvation of the soul of man does not depend upon theories, names, creeds or vicarious offerings, but upon

its own Purity, what then, of all else, is man's greatest need?

77. Are there any men who have thoroughly tested Divine Law and have found It sufficient for all the needs of Humanity?
78. Can other men, by making use of these same Processes, attain to the same Results? What have you to say in regard to the impersonal character of the Law?
79. What two great Processes of Divine Law make man's unfoldment possible?
80. What do you understand to be the ultimate physical atom?
81. How many new Root-Races come into manifestation during one Manvantara?
82. Into how many Sub-races is each Root-Race divided?
83. What have you to say relative to Branch-races?
84. What does Occultism say in regard to the civilization that began with the Third Root-Race?
85. What is meant when we speak of a "Maha Kalpa" or an "Age of Brahma"?
86. According to man's way of computing time, about how many of our ordinary years would be required to constitute a Maha Kalpa?
87. What great Cosmic Event takes place at the consummation of a Maha Kalpa?
88. What is indicated by a "Planetary Chain"?
89. In what way is our present Planetary Chain indebted to the Three Planetary Chains which have preceded it, and in what way will it be useful to those which will follow after it?
90. What is meant by a "Round"?
91. Tell what change takes place in the Earth's Planetary Processes, in the middle of the Fourth Round, in its present Fourth Creative Day.
92. Of how many Globes is our present Planetary Chain composed?
93. Explain in what way the Earth is different from the other Globes of our Chain.
94. In one Manvantara or Day of Brahma, how many revolutions of the Life-Wave *are* experienced by the Planetary Chain?
95. In what Round are conditions upon the Earth about equally divided between Spirit and Matter?

96. Name some of the ways, in which the Evolution of the Earth corresponds, closely, to that of man.
97. In what way can man be useful to the Earth in helping along its Evolution?
98. What is meant by "Pralaya" or "Kosmic Night"?
99. Give the reason why Mercury, Venus, and some other Planets are visible to us while the other six Planets of our own Planetary Chain are invisible.
100. What have you to say as to the comparative length of the Days and Nights of Brahma?
101. What is the meaning of "Manvantara" and from what is this word derived?
102. What facts can you give relative to the Evolution of the Three Planetary Chains that preceded our own Fourth Chain?
103. How many Rounds are experienced by the Planetary Chain during one Day of Brahma?
104. Each student is requested to draw a small diagram of our present Planetary Chain, showing the comparative relationship of the different Globes and indicating the position which the Earth occupies in this group.
105. In the *Seventh* Round, after the Life-wave has passed on to a succeeding Globe, what change takes place in the Globe on which it recently manifested?
106. In what way is the Moon related to the Earth? What have you to say in regard to its present condition and its future existence?
107. What have you to say in regard to the Law of Periodicity or Cyclic Manifestation, relative to Involutionary and Evolutionary Processes?
108. What have you to say in regard to the Earth's death and reincarnation?
109. At what period in its Evolution does the Earth take to itself its most dense expression?
110. Give some of your own ideas as to how you think man can be helped by a more perfect knowledge of the Laws through which the Earth is evolving into higher conditions.
111. What relation does the physical Sun bear to all existing Forces in our Solar System?
112. Is our Planetary Chain the only Chain which has our Sun for its center?
113. Does Esoteric Science teach that the different Plan-

etary Chains of our Solar System go into Pralaya together or separately?

114. What does Occult Science say in regard to the real Sun being visible to man?
115. In regard to the reincarnation of a Chain of Globes, what have you to say as to the relative Duration of its Manifestation and the Pralaya which follows?
116. How many times has the Earth already incarnated and how many times will it still reincarnate before the end of this Maha Kalpa?
117. Of what Chain of Globes is the Earth-Chain the reincarnation?
118. Briefly outline—according to your understanding of Occult Science—the process of world formation.
119. Is the Evolutionary Work done in one Round ever reviewed by Nature in any other Round?
120. Give a definition of that which constitutes a Plane of Nature.
121. What is the position of the Earth relative to the other Globes of its Planetary Chain?
122. Of how many Planes is the Earth composed? What are the names of these Planes according to their order, beginning at the lowest or most dense Plane?
123. What is indicated by a Laya Center?
124. By means of what Process of Universal Law is the Earth indebted to former Globes?
125. What has Occult Science to say in regard to the axial disturbances of the Earth?
126. In Occultism, what is really indicated by the word "Continent"? Has this word the same significance as when used by modern geographers?
127. How many continents are yet to come into manifestation during this Maha Kalpa? How many have already manifested? What is the relative number of the continent upon which we now live in regard to the others of this series?
128. What does Occult Science teach in regard to the relationship of Force and Matter?
129. How many different movements does Occult Science recognize in regard to the Earth?
130. Relate some points of correspondence between the outer body of man and the outer body of the Globe on which he lives.

131. Can cataclysms be considered as accidents of Nature, or do they have a place within Cyclic Law?
132. Name some of the ways in which cataclysms are useful to the Evolution of the Earth.
133. In what way are Root-Races separated from each other?
134. What have you to say in regard to the time in which cataclysmic changes take place? In what way is Humanity morally and spiritually benefited by these changes?
135. Are the direct causes by means of which cataclysmic results are produced always the same?
136. What have you to say of the geological changes which will take place upon the Earth before the advent of the Sixth Root-Race?
137. What are we taught will be the fate of our own continent in the course of future ages?
138. In Occultism what is signified when we speak of an Element?
139. How many Cosmic Elements are indicated by Occult Science? Beginning at the most dense Element give their names according to their order.
140. What relation does the Highest Element bear to the other Elements?
141. Tell something as to the order in which these Elements make their appearance upon the Earth.
142. How many of these Elements are entirely physical at the present day?
143. Which Element is in a semi-material condition?
144. Does Physical Science admit the existence of Ether as a fact in Nature, or is it accepted only in a hypothetical sense?
145. What has Physical Science to say in regard to Ether as a medium of Energy: Light, Heat, Sound, etc.?
146. According to Occult Science, when will Ether become visible in the air?
147. When will the Sixth and Seventh Elements be known?
148. What Races, in the present Fourth Round, will receive intuitive presentments of the Sixth and Seventh Elements, just as we are now conscious of Ether?
149. Into how many sub-divisions is Ether divided?
150. Of how many of these sub-divisions of Ether is man's Etheric Body composed?

151. Into how many subdivisions can the atmosphere be divided?
152. What have you to say in regard to the highest of these subdivisions?
153. The student is asked to study carefully that which is given out relative to the Atmosphere, naming its constituents as indicated by Material Science, at the same time keeping in mind the idea that the outer form of all expressed life is but the body of that which is in essence of a higher and more refined nature. In this way, the mind of the student will become more spiritual and for that reason his perception of Truth will become clearer.
154. Does Occult Science recognize in the Universe any such thing as empty space?
155. What Cosmic Force is known under the name of "Fohat"?
156. Do Occult Science and Physical Science agree as to that which constitutes an Element?
157. When we speak of the "Characteristic of an Element," what is signified?
158. What is the characteristic of Akasha?
159. What have you to say in regard to Sound as an Occult Force?
160. What do Occultists name as the, "Vibrating Sounding-board in Nature in all its seven differentiations"?
161. What place does Fohat or Cosmic Electricity occupy in the economy of the Universe?
162. Of what practical use has Faith been to you?
163. Explain the difference between a Faith based on Principles of Law and a Faith based on ignorance and superstition.
164. What do the Teachings of the Master say in regard to Faith?
165. Give some of your own personal experiences which will illustrate how a child can be stimulated to good deeds, by showing him that you have Faith in his capacity for doing good.
166. In what way does a better understanding of Divine Law increase our Faith in God?
167. Is it right to ask our children to accept, as literal truth, that which we, ourselves, are forced to repudiate in a literal sense? Would it not be better to present such

allegories as "Jonas and the Whale," to children, as allegories and not ask them to believe physical impossibilities which only serve to destroy their Faith in us, and in teachings which would be useful to them?

168. Give examples which will illustrate the difference between active, and passive, Faith.
169. What other great Religions, besides the Christian Religion, have taught the necessity of Faith?
170. Name some other great Teachers in addition to the Master Jesus, who have held up the idea of Faith before the world.
171. Give the names of four of the world's best known Religions.
172. Tell something of the age of each of the Religions mentioned.
173. Do these different Religions agree with each other in any of their teachings?
174. Give some of your own thoughts relative to the usefulness of tolerance and humility along Religious lines.
175. In order to help the men of the future to avoid the mistakes of the past, caused by bigotry and unbrotherliness, what is our present duty to the children about us?
176. What is indicated by the term, "Philosopher's Stone"?
177. Explain how the Law of Reincarnation makes Evolution possible.
178. What do you consider is the strongest argument in favor of Reincarnation as a Principle within Divine Law?
179. At the present stage of Evolution, on what plane does man spend most of his time between incarnations?
180. How does the Principle of Reincarnation explain the moral and mental unlikeness of children having the same parents?
181. Give some facts in regard to the Reincarnation of Planets.
182. In what way does the teaching of Reincarnation serve to lessen man's fear of death?
183. How can we, in one incarnation, make it possible to receive a better body in some future Earth-life?
184. Give your own reason for accepting the ancient teaching of Reincarnation?
185. Can you give a reason why the ordinary man has no recollection of past incarnations?

186. Is it possible for man ever to come into a state where past incarnations will be fully remembered?
187. Explain in what way man is benefited by experiences in other bodies when he has, at the present time, no personal recollection of ever having had such experiences?
188. What determines the duration of any incarnation?
189. Explain, according to Occultism, the fundamental difference between animate and inanimate objects on the Earth.
190. What is the only reasonable explanation of infant prodigies? What just reason can be assigned for the uneven development found in those about us?
191. Is it possible for an Ego to be cut off from reincarnation before the Goal of Evolution has been reached?
192. What constitutes the Human Monad?
193. How are latent powers and energies in the Human Monad rendered active?
194. In what Root-Race is the bulk of Humanity now incarnated?
195. How many fundamental types of the Monad does Esoteric Science name?
196. In the Fourth Round were mammalians an earlier, or a later, product than man?
197. What can you say on the subject of the possibility of all degrees of vibration within the Monad?
198. In Evolution, is a tree considered as an individualized entity, or is it but one of a group of forms in which a Monadic Group-soul incarnates?
199. Tell how the Monadic Group-soul attains to unity of form.
200. Describe how the tendency toward separation is set up within the Monad.
201. What causes Monads of one Kingdom of Nature to pass into the next higher kingdom?
202. When does the Monad incarnating in the Animal Kingdom receive the Third Out-Pouring of the Logos?
203. Describe by what process individualization of soul takes place.
204. When on the Plane of Differentiation, does Spirit and Matter progress in the same direction, or in opposite directions?

205. Explain the Process of Law in regard to the incarnation of the Monad in the different Races and Sub-races.
206. Between the arrival of the Monad on Earth and its departure for the next Globe, is the time spent in physical incarnation less, or greater, than the time spent on other Planes of Nature?
207. Name the different Kingdoms of Nature in which Monads incarnate; and give a reason for the variety of form, found in these Kingdoms.
208. What have you to say in regard to the incarnation of the Monads in the Three Rounds which preceded, in Evolution, the present Fourth Round?
209. Does Evolution move at the same rate in every kind of species?
210. What does Occultism say in regard to Monads in the lowest forms of animal life (such as the amœba) containing, *potentially*, the higher qualities which are recognized as Dynamic Powers in the Evolved Man?
211. In speaking of the Evolution of animals, what is meant by the "monadic group-soul"?
212. Does the monadic group-soul incarnate in more, or less, forms, as it approaches the point where complete individualization takes place?
213. What is taught in Occult Science in regard to more Monads incarnating in the Human Kingdom, after the middle of the Fourth Race of the Fourth Round upon the Earth?
214. According to Esoteric Science, during what period of Evolution was the Monad an Ethereal Being, non-intelligent and super-spiritual?
215. Explain what change gradually took place in the intelligence of the Monad as it descended into more dense conditions.
216. What have you to say relative to the size of vegetable and animal forms preceding the present Fourth Round?
217. About how many years does Occult Science claim have passed since Human Beings first incarnated upon the Earth?
218. Were the conditions of the men of that period or of the Earth, itself, at all similar to those men and conditions found upon this Globe at the present time?
219. Give some of your own thoughts relative to the Universal Incarnation of Life in the Kosmos.

220. Into how many stages is life, on the Mental Plane, divided? Is the vehicle, or body of man, the same in each of these Devachanic states?
221. In what way is man, on the Mental Plane, benefited by worthy acts done while manifesting in the physical body? By what process do such acts become a permanent help to him?
222. Is Devachan, or the Heaven-world, the final goal of the Ego?
223. What determines the length of time of man's sojourn In Devachan?
224. What does Occult Science say in regard to the continuity of consciousness within the Ego? By what Process of Law does the memory of former incarnations become possible?
225. What is the difference between Intellect and Intuition?
226. Explain through what Process of Law the constituents of the Mental Body are constantly being changed.
227. Compare the Mental Body of the evolved man with the Mental Body of the unevolved man, explaining some points of difference.
228. Is life in the Heaven-world a period of equal possibility for all individuals?
229. Tell why some men possess great Intellectual powers while they are, at the same time, almost entirely lacking in Intuitional capacity.
230. Explain the meaning of the terms "Mahat" and "Manas."
231. Can the Mental Body of man be greatly improved in one lifetime?
232. What kind of effort would you recommend in order to accomplish such a result?
233. Give some facts in regard to the dissimilarity of the two general divisions of the Mental Plane.
234. What do you understand to be indicated by the term "Universal Mind"?
235. Tell what changes are produced in the material of the Mental Plane through the impulse of thought.
236. Explain how the usefulness of the Thinker is limited, at times, by his mental habits.
237. What determines the kind of a mental body that each man receives in any incarnation?
238. What are thought-forms and how are they produced?

239. What, are we told, is the means used in the Heaven-world in communicating ideas?
240. Explain what is meant by the "pairs of opposites" in Nature, and tell by what processes this idea has been made useful to the Monad in awakening its powers of perception.
241. What is the link between Spirit and Matter in our present Round?
242. During what part of the Third Root-Race were human Monads endowed with Mind?
243. Does Esoteric Science teach that clairvoyance and clairaudience were once faculties common to all Humanity?
244. What have you to say in regard to each man's mental atmosphere affecting thoughts received by him?
245. What is the relationship between memory and the human brain?
246. What have you to say on the subject of thought transference?
247. Do you believe that it is possible that this method for communicating ideas will ever become universally used?
248. Is the Thinker the same as the Mental Body?
249. Is it ever possible for souls to renounce Devachan?
250. In what way could this be accomplished and for what reason?
251. In what Round of Incarnate Life upon the Earth did mentality begin to overshadow spirituality?
252. What force causes the One Element to differentiate into its various Centers of Energy?
253. What great Cosmic Process is set in motion as the result of this differentiation?
254. What universal Power guides and directs Cosmic Ideation?
255. Tell some of the ways in which Manas makes possible the Evolution of man.
256. Does the real Ego or Individual remember the deeds done in its former incarnations?
257. Which Root-Race was endowed with mind, and by what method was this accomplished?
258. In what Round will the full development of Mind be *possible?*
259. Upon what Plane do all Forms subsist as Ideas, before they take expression upon lower Planes?

260. When we speak of the "crucial point" in the development of a race or a nation, what is indicated?
261. Define Personality, as distinguished from Individuality.
262. What is the only barrier which can restrict communication between Souls in the Heaven-World?
263. When does the life of a personality have its beginning?
264. Is life upon the Mental Plane, more, or less, real than upon the Physical Plane?
265. Tell in what way the Devachanic Life is useful to man's mental and moral Evolution.
266. What Principle of man is held responsible for all the sins of his lower attributes, during his various incarnations?
267. What constitutes the Personal Ego?
268. When we speak of the dual nature of the mind of man, what is meant?
269. Which Cosmic Element is the vehicle of Divine Thought?
270. What is said in Esoteric Science in regard to the possibility of the human Monad evolving Mind through the processes of Evolutionary Law, without the help of the Spiritual Fathers?
271. What is meant by the "Golden Age," and what period of human Evolution is indicated by this expression?
272. Were the Mind-born Sons, the Rishis (the Builders) ever human Men in some former cycle of Evolution?
273. Give the meaning of "Rupa" and "Arupa" as used in Occultism.
274. What does Occult Science say in regard to the physical brain being able to respond to all the mental vibrations generated by the Thinker within the Body?
275. Explain by what process man evolves and perfects his Mental Body?
276. When the Spiritual Ego has merged Itself in the Universal Mind-Soul, to what state of consciousness has it then attained?
277. Do the newly awakened powers of Mind in the undeveloped man add to his morality, or do they make him still more brutal and sensual?
278. Explain through what process of Law, the selfish animal desires are excluded from the Mental Plane.
279. Why did the ancient Egyptians call "Thoth" the Creator of the Kosmos?

280. What is it that brings the Thinker again and again into incarnation?
281. Explain through what Process of Law the good thoughts and worthy deeds, during a man's life on the Physical Plane, become, on the Mental Plane, so much capacity for succeeding incarnations.
282. Tell of some of the ways in which the heaven-life of different individuals is unequal.
283. Why is the Higher Mental Plane called the Home of the Ego?
284. Upon what subdivision of the Mental Plane does the Thinker cast aside his mental body?
285. What is the vehicle of the Thinker after the mental body is rejected?
286. What can you say in regard to the clear vision and memory of the Ego when upon the Higher Mental Plane?
287. Tell what two Principles in conjunction constitute the "Causal Body."
288. What is known as the vehicle of abstract thought? Does this vehicle follow the same Law of Disintegration as those on lower planes of manifestation?
289. Why is purity of thought necessary to the life of the soul?
290. Explain what sort of vibrations reach the Causal Body, and tell of its process of growth.
291. What effect has evil, which is persisted in life after life, upon the Causal Body?
292. In what way is abstract thinking useful to the Ego?
293. Give examples that will illustrate the difference between abstract and concrete thought.
294. In what way can a man, living upon the Higher Mental Plane, be useful to men still living in physical bodies upon the Earth?
295. Beginning at the time of the death of the physical body, by what Process of Law does the Ego reach the Higher Mental Plane?
296. What change is produced in the man who has evolved the power of abstract reasoning? How does he then look upon his more material bodies with their attendant desires?
297. How are these desires used by the Law to give man a better understanding of his duty to the Divine Self?

298. What does the expression "Higher Self" indicate to you?
299. Does the Higher Self ever become objective?
300. What two Principles, when merged, constitute the Spiritual Ego?
301. Of what is Buddhi the vehicle?
302. What kind of thoughts find fruition in Devachan?
303. Why is life upon the Physical Plane sometimes spoken of as "maya" or "illusion"?
304. What can be said as to the companionship of the spiritually progressed man when on the Higher Mental Plane?
305. Explain what is meant by the term, "two aspects of Manas," and tell something of these two aspects and what they indicate in different men as to their place in Evolution.
306. In what way can a bad mental habit be overcome?
307. According to Esoteric Science, what Principle makes Individuality possible to man?
308. To what extent does the development of the Thinker depend upon the different Personalities in which it incarnates?
309. What is meant by collective Karma?
310. What have you to say in regard to the theory of accidents and miracles?
311. In what way does a better understanding of Divine Law make it possible for a man to hasten his Evolution? How does ignorance of this Law restrict his usefulness in the world?
312. When brought about by the hand of another—without the knowledge that an evil act has been committed—how do men often share, Karmically, in the responsibility of such an act?
313. How is one incarnation the result of former lives; and through what Process of Law does man become the arbiter of his own destiny?
314. Is it possible for one man to pay the Karmic debts of another man?
315. What can you say of national Karma; and what is—according to your understanding—the greatest safeguard of nations?
316. How many classes of Karma does man generate? In

what ways do these classes differ from each other, and how operate?

317. Is it possible for the soul to cease to generate new Karma?

318. According to your understanding, is the Master's teaching, to return Good for Evil, simply a moral precept, or is it also a dynamic Principle?

319. On what plane does man receive the greatest results from the same amount of energy generated?

320. In what way would an understanding of the Principle of Retributive Justice be useful to all classes of men?

321. Is there any way in which a man can counteract evil Karma which he has consciously generated?

322. In what way do we reconcile the Principle of Heredity with the Principle of Retributive Justice?

323. What causes the individual to be released from the "wheel of necessity" or future incarnation?

324. When we speak of the "Lords of Karma" whom do we mean?

325. Tell in what way man's life in the Heaven-world is affected by his Karma.

326. Do you think it possible to reconcile the teaching of "vicarious atonement" with the Principle of Divine Justice?

327. What is the only safe method for man to pursue in making use of Nature's Forces on the Physical Plane?

328. What is the most powerful factor in the creation of Karma?

329. Explain how each different class of Karma is worked out upon its own individual plane.

330. Give your ideas in regard to national Karma and state what you believe is each citizen's responsibility relative to this subject.

331. What is understood by "ripe Karma"?

332. In Esoteric Science, Heredity is called the servant of Karma. Explain what is meant by this.

333. Give some of the principal reasons why Justice is not more universally accepted as an immutable Law.

334. Compare the Law of Karma with the dogma of Predestination.

335. When will the effects of evil Karma cease to produce suffering in the world?

336. According to the Law of Karma, who is responsible for the fate of each man?
337. Which Globe in our Planetary Chain is called by Occult Science "The World of Karmic Scales and the Hall of Justice"?
338. What do you understand is indicated by the "Eye of Shiva"?
339. During what Race did this Eye become atrophied, and what does Occultism assign as the Karmic Cause of this change?
340. Are soul qualities transmitted from parent to offspring by means of heredity?
341. What determines the conditions of the physical body which each Ego receives at the beginning of every new incarnation?
342. Does Esoteric Science teach that man receives special gifts, other than those earned by his own Ego, in this and in former incarnations?
343. What governs the length of time that the reincarnating Ego remains in the Heaven World?
344. To the Karma of what people falls the mission of preparing for the forthcoming of the Sixth Root-Race?
345. What determines the length of time between the various incarnations of the Ego?
346. How is Faith in the Justice of the Law helpful to man?
347. What has science to say in regard to the chemical and physical constituents within the body of the animal as compared with the body of man?
348. What is your idea—considered from an ethical, as well as a physiological, standpoint—in regard to using the bodies of animals as food?
349. How does the usefulness of the body, as a vehicle for the Ego, increase as it becomes more refined?
350. What is the true spiritual significance of "Sacrificing the beast to Fire"?
351. How does man's cruelty, to the animal creation, work both ways for harm?
352. Is it possible to teach children to be truly kind, when we constantly place before them evidences of selfishness and cruelty?
353. Do animals ever function as astral entities on the Astral Plane?
354. What reason does Occult Science give in regard to the

assertion that carnivorous habits serve to retard the development of man's inner faculties and powers?

355. Name some of the ways in which the physical body of man is injured by eating diseased animal flesh.
356. In Evolution, how many Elemental Kingdoms precede the Mineral Kingdom?
357. What is meant by the "Third Out-Pouring of the Logos"?
358. Who are the "Builders," and what is their work?
359. During what Race in Evolution did boneless animals evolve into animals with bones?
360. Does Occult Science accept the theory that Nature developed man from the ape?
361. Which does Occultism claim to be a later work of Evolution (in the Fourth Round) man, or the mammalians?
362. During what Round of our Planetary Chain does animal form take unto itself its most dense conditions?
363. How does the body of the present Fifth Race Man compare with the bodies of human beings in former great Races?
364. What has Occult Science to say in regard to "dead" or "blind" matter?
365. Why is it necessary for each man to conquer the sensual desires of his outer animal nature?
366. During what Race did man reach the apex of physical development in stature and animality?
367. Are the Fiery Lives—the "Creators" and the "Destroyers"—within the body, the same as the microbes of Physical Science?
368. Does Occult Science classify the physical body of man with the brute creation and give it a place in the path of animal Evolution?
369. What have you to say in regard to the Principle of Reincarnation in reference to Monads of the different Kingdoms of Nature below the Human Kingdom?
370. In regard to the three highest Principles in Nature, what difference does Occult Science point out in reference to Man and Monads at the animal stage of Evolution?
371. What effect has kindness and love upon Monads incarnating in Kingdoms below the Human?
372. At the animal stage of Evolution, what Principles are active in the Monad?

373. Name some "heathen" nations that are more humane in the treatment of animals than are our so-called "Christian" nations.

374. What effect does the practice of killing harmless creatures—many of them companions and pets—have on the minds and sensibilities of affectionate children?

375. What reason does Occult Science give to explain the fact that the First and Second Races of Man left behind them no fossils, such as are found among the relics of later expressions of the human body?

376. For many ages men have been thinking along lines of selfishness, egotism, and cruelty. They have been wresting from younger and weaker creatures the vehicles which were necessary to the Evolution of such creatures and have been appropriating them to their own use. What effect, do you think, that this almost universal practice of slaughter, in some countries, has had upon the morals of the peoples of these countries? Do you think this practice has "cheapened" the life-blood within the Universal Physical Body? Has it, in your mind, any bearing on the subject of war?

377. In what way can we come into a better understanding of the needs of the different races of men upon the Earth? What is our individual and national duty to all of these different races and peoples? We must ever keep in mind that the sin of omission is, at times, a great and terrible sin. *We are our brother's keeper, and our brother has, also, a duty to us. We may both ignore these obligations, but to ignore them does not annihilate them.* In what way do you think we can meet these duties most successfully?

378. In what way does a gross physical body tend to restrict the incarnating Ego in its spiritual unfoldment?

379. What is your own individual idea of expressing true thankfulness to God?

380. By what standard did the Master measure deeds of gratitude? Give some instances whereby we can judge of this.

381. How is an honest expression of gratitude useful in our human relationship, especially in the *home?*

382. Are expressions of thankfulness alone confined to the Human Kingdom?

383. What are some of the ways in which the entities, of

that kingdom just below our own, show their thankfulness to man for care and affection?

384. What method would you use in teaching children to appreciate benefits received?

385. In what way do the voiceless things of Nature show thankfulness to the One Life?

386. Why are pure motives essential?

387. Explain what "Conscience" really is. Give the reason why the conscience of some men is more influenced by right motives than is the conscience of other men.

388. How can we, in some degree, repay our debt of gratitude to those Elder Brothers of Humanity who have for many long ages watched over the Evolution of the Human Race?

389. Examples of unselfishness are being placed before us. Does not Justice demand that unselfishness be met by unselfishness? If we accept the benefit derived from the sacrifice which others have made for our mutual good, how can we retain our own self-respect if we neglect to do *our part?*

390. Name some of the ways in which the Law of Sacrifice has to do with the Evolution of man.

391. What have you to say of the uses of suffering?

392. What have you to say in regard to Love as a constructive Principle within Divine Law?

393. When built into the soul, what effect has Love upon man's spiritual progress?

394. In what way will practical deeds of kindness, done in one life, be useful to the soul in future incarnations?

395. What do you understand to be the true meaning of Universal Brotherhood; and what methods are necessary in order to bring about this ideal condition?

396. Within the Law of Love and Justice can you find any reason for discriminating against human beings of one sex, to the advantage of human beings of another sex? Could not such discrimination be rightfully named selfishness?

397. Is Universal Brotherhood possible to any group of people where Universal Justice is ruled out?

398. What are some of the ways in which practical kindness can be taught to children?

399. Is not a Brotherhood of all Life, a better and a more

perfect Brotherhood than the restricted idea which applies only to the Human Kingdom?

400. Is it possible for us to be truly kind, as long as we fail to respect the rights of sentient creatures weaker than ourselves?

401. In what way is Christ constantly crucified in order that Love may be victorious?